THE

# lonconformist.

THE DISSIDENCE OF DISSENT! AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

#### THE BENCH UPON THE PLATFORM.

WE tender our best thanks to the Episcopal body of the United Church of England and Ireland for a sensation of freshness for which we stand indebted to them. The wise man's saying-"the thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun"-must be accepted in a relative and a comparative rather than an absolute sense. We have seen a new thing-and a thing that, so far as our reading has extended, has not been before, has now come to pass. We never thought to see the bench upon the platform. The hierarchy of England and the people of England met front to front in public meeting, for the purpose of arguing and defending the union of the Church and State, has upon our mind all the effect of an unprecedented novelty. To be sure, the facts of the case fell a little short of the ideal. The audience, though large, was very carefully packed. The subject, though variously treated, was not allowed to become a subject of debate. The resolutions, though put to a show of hands, were not considered open to amendment. Still, when every abatement has been made, the real significance of that remarkable gathering was its overt confession that the Church Establishment, like other institutions of the realm, must in future justify its existence, not by axioms delivered on its own authority, ind, as it were ex cathedra, but by an appeal to the judgment of the country. The meeting at St. James's Hall was intended to have the force of a demonstration, and thereby to sway public opinion in favour of its object. It marshalled in support of the Irish Church, the rank, the wealth, and the fashion of the West-end. It deigned even to enlist on its side the homage which all men delight to offer to feminine charms. The platform was ablaze with nobility -the gallery beamed with beauty-and the area rejoiced in a crowd of clerics who are not indifferent to the patronage of the one, nor insensible to the influence of the other. Four Archbishops, nineteen Bishops, English, Irish, and Colonial, five dukes, four marquises, eighteen earls, eight viscounts, fourteen barons, and eighty-one M.P.'s-surely, if a great question of politico-ecclesiastical expediency ever had a chance of being decided wisely, justly, religiously, the Irish Church must have had that chance on Wednesday afternoon. If the convictions of the community are governed in these days, as

once they were, less by its own reason, its own knowledge, and its own sense of justice, than by its reverence for secular splendour and for high social distinctions, the hierarchy must be admitted to have done a fair stroke of work. The aureola of the glory "which passeth away" encircled them, and they spoke with the peculiar authority of the Establishment, inasmuch as they spoke from out an enveloping atmo-sphere of mundane brightness with which Englishmen of all ranks have been too apt to be dazzled, as if it reflected the lustre of a better world.

The most reverend the Archbishop of Canterbury took the chair on the occasion, and in the course of his opening remarks quoted a passage, or more properly speaking, a mosaic of sentences, from this journal. As it was precisely the same as the one hurled the other night at Mr. Gladstone by Mr. Disraeli, we shall modestly assume that the most reverend prelate did not light upon it in the course of an ordinary perusal of these columns, and shall charitably take it for granted that he was not aware how far the subordinate official, who pieced together the quotation for the Premier, had dexterously concealed the drift of the article by a selection of certain disjointed sentences of which the quotation was made up. It is, doubtless, a distinction which ought to be highly flattering to be cited within a week's interval by the Prime Minister, and by the Primate of all England, and to be justified in thinking, that if they had not read the Nonconformist for themselves, they ought to have read it for the sake of verifying the extracts from it of which they made public use; but if we covet such a distinction at all, the feeling is invariably associated with the wish that what we have written should not be made to bear a meaning other than that which it was our purpose to express. It will be seen by a reference to the quotation which we give below, and in which we have distinguished by Italics the sentences given by Mr. Disraeli and the Archbishop from those with which they were originally connected, that, unmutilated, it would not have served the ends of either. In the number of our paper which appeared on Wednesday, April 8, we said, commenting on the probable consequences of "the decisive majority"-

Mr. Disraeli cannot do a worse thing for Church Establishments, cannot take any course more certain to damage, and ultimately destroy them, than that of redamage, and ultimately destroy them, than that of remaining in office, and of violating the spirit and usages of the Constitution, in order to prolong the battle for the Irish Church. He will thereby forward the designs, not of the abettors, but of the opponents, of the political union between Church and State. The true wisdom would have been to have acquiesced in a decision which there is no chance of reversing, and to have facilitated the speediest settlement of it consistent with senatorial decorum. He would thus have secured a considerable respite for the other Establishments, and have left public opinion to the slow ripening which results from unassisted out-door agitation. As it is, he seems resolved to subject them to forcing summer heats in the spring season—and there seems good reason to believe that, owing to the blind infatuation of his party, the Irish Church question will not be finally disposed of before the public mind will be prepared to entertain proposals in reference to the Scotch Kirk and the Church of England.

The article from which the citation is made

The article from which the citation is made then goes on to point out how "in the all-wise counsels of Divine Providence, man's will, when not in harmony with truth and justice, is usually baffled at last by the most unforeseen incident, and how, when the proper hour has arrived, trivial, and, to all appearance, unconnected and accidental, events bring about the sudden collapse of systems which seem strong enough to

endure for generations "; in illustration of which it adduces the Clerkenwell explosion, as having roused the slumbering conscience of society in regard to the Irish Church question. The sentences which follow, and which the Premier and the Primate have joined on with the italicised passage given above, indicate that an analogous experience will very likely mark the

As it has been with one Establishment, so probably it will be with others. Their time is fixed. When that time comes, the incident, whatever it may be, will occur which will set upon the mind and heart of the people like the letting out of waters. An impulse will come suddenly, and from an unanticipated quarter. The ordinary barriers will be broken down—there will be an irresistible movement of soul towards freedom from conventional shams—and it will depend upon the efforts of all who have and appreciate grand fundamental traths, whether the outburst shall spread devastation around, or whether it shall achieve by its force a salutary result. What is taking place now is full of encouragement to those who are content to labour and to wait.

The last sentence of the quotation is culled from another article in the same number of this ournal under the heading of "Gladstone and Disraeli." It stands thus :-

Disraeli." It stands thus:—

But Mr. Gladstone is more than a Chancellor of the Exchequer. His sympathies draw him towards moral and religious enterprise. He appears to be the very instrument which these times require, and no doubt he has entered upon the undertaking which will make this session famous above any since 1832, with all the thought and all the earnestness of an Eliot or a Pym. He is but just treading on the verge of a wide region of change. He knows not yet whither his convictions will ultimately impel him. Whether in or out of office, he is destined largely to modify for good the character and institutions of the age, and may be regarded as raised up and qualified by Divine Providence for great, and as we trust, beneficent purposes.

If, now, our readers will take these emphasised sentences, and run them together into one short paragraph, they will have the quotation which the Archbishop, borrowing from Mr. Disraeli, read to the meeting at St. James's Hall as a connected and unqualified expression of our judgment. We doubt the morality of this kind of thing, even when resorted to in the name of religion. It evinces a laxity of conscience in regard to truthfulness which is not entitled to respect. The Archbishop, no doubt, has been unwittingly led astray by the Premier -and the Premier, perhaps, by a subordinate -but what reliance can be placed upon the utterances of men who, from the loftiest and most commanding positions, and with the utmost solemnity of manner, can thus uninquiringly commit themselves to nothing short of a "pious fraud " P

The bench, we surmise, spart from the influence likely to be exerted by so brilliant an assemblage upon the feeble-mindedness and flunkeyism of the empire, will not be found to have contributed much towards the solution, in its own sense, of the great problem of these times, by taking up its position upon the platform. Their arguments were too exclusively clerical to make any deep impression upon the thoughtful among the laity. It is easy enough by assuming that the National Church Establishment is a necessary embodiment of the ascertained will of the Supreme, that the Church of England is the concrete form of Divine truth, that hostility to an institutional union of Church and State is hostility to religion, that Governments which, as in the United States of America, decline to exercise their authority either to control or to endow the Christian organisations of their subjects, cannot be swayed by spiritual motives, and that the Irish Church Establishment is the only trustworthy bulwark of Protestantism in that part of the Queen's dominions; it is easy, we repeat, by making these assumptions, to make out the semblance of a case for the Irish Church. But what is the conclusion worth that must be reached by such a process?

Who that knows anything of the diverse conditions of different parts of this empire, including the Colonies, India, and Coylon, will to convinced that where there is no thick between Church and State, there politics are spso factor divorced from religion? Who that is acquainted with the state of parties in the Church of England would value the theoretical assertion that she is nationally endowed in order that she may teach the truth to the people? Who that has read or seen anything of Ireland can be brought to believe that the existence of the Irish Church, as an Establishment, is not felt by the bulk of the community to be a wrong and an insult, and is not, judged by observation and experience, an insurmountable hindrance to the success of Protestantism? The facts are too broad and too notorious to be whiffled away by the breath of the Bishop of Oxford. Most of the arguments used on this occasion were too superfine, and yet too palpably out of accord with facts, to tell upon the practical modes of thinking habitual with the British people.

Nevertheless, in spite of what we must call the unveracity of spirit displayed by the prelates at this meeting; their loose quotations of what opponents have said; their downright, but, of course, undesigned misrepresentations of what Mr. Gladstone means to do; their silly, because transparent assumptions; and their sophistical reasonings—we welcome the Episcopal bench to the platform. They can hardly serve the cause we have at heart in a more effectual way. Nothing was so obstructive to it as hierarchical vis inertia. This overcome, we anticipate for it a much swifter as well as easier triumph.

#### ECCLESIASTICAL NOTES.

In all the "May Meetings" that are now taking place there is no discordant note sounded, and no unchristian feeling expressed, excepting in those which are connected with the Established Church in England. In this bond of unity, this symbol of uniformity, this Church of England, as well as in England, there is little else but mutual recrimination. There is a very good, or, as it may be taken, a very bad, specimen of this in the thirty-third meeting of the Church Pastoral Aid Society. For our own part, we should have imagined that, on the platform of such a society, there could have been little latitude for party warfare, but we find, on the contrary, that there was little but party warfare. We ascertain, from the speeches, that the "Church" Pastoral Aid Society is a society for aiding Evangelical clergymen in the "Church," and that its annual May platform is a sort of bulwark behind which shots, hot and red and black, may be fired against all who may differ from the nominated speakers. We can imagine ourselves, for a moment, good deal of what the Americans call "buncombe," talked about the Church of England, dropping in upon this unique Pastoral Aid Society meeting. What would our intelligent heathen have heard i He would have heard a great deal about the unity of the "Church" and the disagreement of the "sects." He would have heard something about the imposing majesty of law, something about the sacredness of subscription, and so on. Now let such an intelligent heathen sit as a listener at the foot of Canon Miller and Lord Shaftesbury at St. James's Hall on Thursday evening last. How the scales would have fallen from his eyes. Here he would find one of the two parties fighting tooth and nail at the other, recriminating, abusing, and reviling in a way that might well be studied by the proverbial Billingsgate lady. For, as it appears, the platform of the Church Pastoral Aid Society is a platform for sheer Evangelical abuse. There the Bishop of Ripon denounced the Ritualists in his own Church in the following language, which we quote from the Record of Monday :-

It is certainly gratifying to find that the more the question of Ritualism is discussed, whether in open bourt or by Royal Commission, the more clearly is it

made apparent that those who, as Ritualists, are persistently contriving to foist every Romish practice and every Romish doctrine upon the Church of England have, as honest men, no place within her pale.

Canon Miller was even more explicit. He said :-

One High-Church organ says that the recommendations of the Ribnal Commissions of a never become law—that there is not the lightest change it is but the if the do, much the forse for he lat. That is a language of deraymen who are eating the breat of the Church. If I could be suite a say unworth feelin. I should exult it such a statement is that, it cannot be mass of the latry would see from it that we are the true Churchmen who obey the law, and feel that the cry "so much the worse for the law" is utterly unworthy of men who own the name of Christian ministers. I say that if we cannot bow to the laws of the Church and of the realm, we do not deserve to belong to that Church, or to be citizens of a country so highly tavoured as our own. I hold that the same ship cannot contain the two crews very much longer. In declaring this I am expressing no wish for division. I do not speak in any spirit of bitterness or party strife. But I do not see how it is possible that the same ship should hold us all much longer; and be it remembered that if ever the Church of England is rent in twain, it will not be in consequence of any discontent on the part of the Evangelical portion of its ministers.

"Whatever may become of the Church of England," said the Canon in conclusion, "this is a work which we can carry on to the last,"-a remark which indicates Canon Miller's expectation, that "the last" will most assuredly occur in his lifetime. Lord Shaftesbury, however, was the most vehement of the speakers at this meeting. The noble lord is not remarkable for discretion in matters of theology any more than in matters of business; but is he discreet or not in saying, as he says at this meeting, "There can be no doubt but the Church of England is in a state of the greatest peril. She is in danger of crumbling into dust, and that not through the vigour of external attacks, but through the corruption of her internal condition"? Was he more discreet in adding, "I venture to say, that thousands and tens of thousands of persons in this country who, a few years ago, would have hazarded everything for the Church of England, or done anything in their power to serve her, would not now walk across this room to save her from the peril that surrounds her "? Was he more discreet when he added again, "I am sure that the clergy of the Church of England ought, in the present day, to abstain as much as possible from political interference"? Melancholy is the picture shown by this Evangelical pencil. The Church is crumbling into dust; her old and attached members are forsaking her, and her clergy, although they are Christian citizens, had better abstain from Christian politics. The piece of advice with which Lord Shaftesbury's speech concluded, must have had reference to the fact, so patent in history, that the clergy have always, when they have intermeddled with politics, been on the losing side. He at least knows their unpopular sympathies, and therefore, for the Church's sake, he would not have them exhibited. His meaning is-"You are not, and never have been, on the side of justice, and, as clergymen, you cannot be : so hold your tongues, and say nothing." But with Lord Shaftesbury on one side, and Archdeacon Denison on the other, as we mentioned a fortnight ago, both bemoaning the present condition and prophesying hard things of the future state of the Church, what may not be expected? Why, as far as we can at present see, that the two parties, while declaiming loudly against each other's honesty, will hold, with equal tenacity, to the large and small tithes. The is that the State endowment is now do the Episcopalian denomination in England, breaking it into pieces, or, as Lord Shaftesbury says, crumbling it into dust; and what was intended to be the bond of strength is becoming the source of weak-

There is, we believe, a general tendency in the public mind, to look upon Archdeacons with a not very favourable eye. We remember years ago, asking some Churchmen what an Archdeacon was, and we never could get beyond the celebrated answer of Bishop Blomfield to Sir Robert Peel, as reported in the Bishop's Memoirs, that he was s Church officer who performed archidiaconal functions. Even Mr. Trollope, in all his five Barchester novels, does not give any one the smallest indication of what are the functions of an Archdeacon. It may recently, however, have been gathered although Archdeacon Grantley is not reported in this way-that an Archdeacon is a man who, like a bishop, occasionally delivers what is termed "A Charge." Without intending anything inconsistent with the devotional feelings that are often and necessarily attached to old and familiar hymns, there are two lines of a well-known and highly

prized hymn, which may be adapted to an Archdeacon's position, when they would read thus—

A Charge to give I have— A Church to glorify;

and when that is said all is said. And this is the burden of Archdeacon Durnford's Charge at Bolton. He had to deliver a Charge, and all he had to do was to globy his Church. We find, however, in the middle of the Charge, a pertuent reference to the Charch-rate mestion, which we cannot do better than quote, it shows Mr. Insuford to be, although an Archdeacon, a sensible man:—

It was very evident from the signs of the times that the Church of England must learn to rest less upon its ancient privileges and its legal rights than en those intrinsic powers which it held from Christ Jesus its living Head, the powers which neither kings nor Parliaments gave, and with which they should not intermeddle. In this present session compulsory Church-rates, so far as the decision of the House of Commons went, had been abolished. What was substituted for them by Mr. Gladstone's bill, which had passed the Commons, he would consider presently. Nor was such consideration premature, for if the bill in question did not pass this session, certain it was that either the same or a similar measure would be one of the first acts of the new Parliament. Churchmen would greatly deceive themselves if they called such a settlement of a long-disputed question a compromise. It was no compromise; but a surrender. That surrender might be wise and might be necessary; but it was useless to disguise the fact that the Church had been beaten in the long struggle.

And then the Archdeacon added that he believed Dissenters managed these things without any Parliamentary interference, and that the Church had better adopt the offertory, and by the adoption of it to prepare its members for "new and strange and unwelcome conditions." "For," he added, "to that end they must learn to rely on themselves as they never yet had relied, to give of their substance as they never yet had given, and to make sacrifices for their religion in comparison with which all that they hitherto had made were utterly insignificant." One real and true Archdeacon at last worthy to deliver even "a Charge!"

The meetings of the Congregational denomination began this work. On Monday evening, at the Irish Evangelical Society anniversary, the Rev. Newman Hall delivered an appropriate address on the so-called "bulwark of Protestantism" in Ireland. Mr. Hall's sentiments upon this subject will, we are afraid, have to be repeated over and over again during the next six months, and as the speaker's Protestantism cannot be doubted, a reprint of his address would not be very untimely. At the Congregational Union yesterday Dr. Raleigh delivered a very eloquent introductory address on Christianity and Modern Progress, the substance of which we give in another column. But, beautiful although the literary composition of this address was, and admirable as were the sentiments which its author expressed, there was, we believe, a very general feeling amongst those who listened to its eloquent author that it might have been delivered at a rather more quiet time than the present. It would have done a hundred years ago or a hundred years hence. It would even have been ad rem. when Dr. Pye Smith published his celebrated work, or when George Combe wrote, or when the "Vestiges of Creation" appeared, but now, how many people are there who could dispute its positions? Towards the end of his address, Dr. Raleigh gave a broader application of Christian ethics than was apparent in the beginning, but no broader than was given by the Christian Apologists of fifteen hundred years ago. In saying what we now say, we do not intend to detract from the absolute value of this very beautiful apology for the Christian religion, and, for anything we know to the contrary, such an apology may still be needed, but if so, our reading has been lamentably deficient. There was a fair, but not very animated, debate on the Irish Church question in the afternoon of yesterday, in which Mr. Mellor and Mr. Mackennal delivered remarkably good addresses. But the proceedings of a body like the Congregational Union must be looked at in whole rather than in part; in relation, that is to say, to all the subjects which are and may be brought before it, and not merely in relation to one day's proceedings. Dr. Raleigh's address, observed from this aspect, may have great fitness as a part of a well-planned whole which may have taken in the tendencies of modern thought in its scientific as well as in its political and social relations.

A FEW WORDS TO LIBERATION SOCIETY MEN ON THE NEXT PARLIAMENTARY ELECTION. [We have much pleasure in giving insertion to the subjoined appeal]

FELLOW LABOURERS,

We have just closed a glorious Triennial Conference, and have now to carry into practice the lessons which we learned there. I had hoped that we should have had a short, incisive paper, on "Our present

duties in view of the approaching Parliamentary election." That is unquestionably the great practical question of the hour. It was my intention to say a few words on this point at the Conference, but there was no opportunity. So I select the columns of our trusty friend, the Nonconformist as my medium of address.

Our first business is to make our influence fairly felt in the selection of Liberal candidates at the coming struggle. Twenty-seven years' experience of our English political life have taught me that we have been too backward in this matter. Instead of being intrusive we have yielded too much. In Liberal constituencies there are always a number of half-and-half men, whose fixed policy it is to select the most moderate candidate. With advanced opinions they have no sympathies. Frequently they are men of high social position and influence. They contrive to bring some diluted Reformer on the ground very early; do their best to get a large section of the constituency pledged to this nondescript politician; and when the advanced Liberals demand a candidate of more pronounced views, denounce them as traitors and dividers of their party. This manœuvre will be resorted to, is in fact being resorted to, at the present moment. But it must be vigorously met. The mere party politicians who pull the wires and strings of all that is questionable in electioneering tactics must be at once told that we mean to have a voice with others in the selection of the men who are to fight the battles of the Liberal party at the forthcoming election. We have been ignored long enough, but we know our power and mean to assert it. The men who will bring forward candidates who are old-fashioned Whigs, and nothing morecandidates who are not fully abreast of the times-will be the real dividers of the Liberal forces; and we must without delay let such timid souls know that we value principle more than party, and are resolved not to sell the former to placate the latter. Some means should be immediately taken to make our voices heard in all local Liberal committees on this matter of urgent and paramount importance. As to what we should insist on as the price of our co-operation, the right course seems plain. We are entitled to expect that Liberal candidates shall heartily and loyally pledge themselves to at least

a. The first, that should the Church-rate Bill, now in committee of the House of Peers, be so altered as to be no longer acceptable to the Liberal majority of the People's House, abolition of Church-rates, pure and simple, shall be peremptorily insisted on. The man who will not pledge himself to the total, immediate, and unconditional abolition of Church-rates (provided the present bill be strangled in the murky atmosphere of the Upper House) is no Liberal, and should be rejected without mercy.

b. The second thing that we have a right to demand is, that Liberal candidates shall cordially sustain the proposed disestablishment and disendowment of the Irish Church. In the House of Commons the Liberal party has rallied round this principle. At this battlecry Adullamites have forsaken their caves, and each cynical recreant Diogenes has crawled out of his tub, and stood again in the ranks of a majestic phalanx. Surely this question, which has so magically united the divided and disorganised Liberal forces in the House of Commons, ought not to divide the Liberal constituencies! Earl Russell, too, the Liberal leader in the House of Lords, has accepted Mr. Gladstone's resolutions. Clearly the Liberal party, as a party, is committed, beyond recall, to this policy. We are fairly entitled, then, to say to any Liberal committee, "Gentlemen, we will support no candidate, though adopted by yourselves, who declines to pledge himself to the disestablishment and disendowment of the Irish Church." Let this be said at once, and with decision, and much subsequent division will be prevented.

I well know how hard it is, at a political crisis, to stand aloof from our neighbours and friends with whom we have been accustomed to act on all public questions for years; men who may be of high character, and whom we profoundly respect; men with whom, perhaps, we regularly commune at the table of the Lord: and unquestionably we ought not lightly to separate ourselves from such companions. As a rule, it takes more moral courage to say No, than it does to say Yes.

But surely the present is a time when we ought to stand firm on the two points named; and that, too, in the face of all consequences. If we are not to make these a sine gud non, what are we to require? And how are we now to distinguish a Liberal from a Tory?

When that able man, Mr. Coleridge, first contested Exeter in 1864, he was utterly unsound on the Churchrate [question. The result was, that a few Liberation Society men refused to vote for him, and he lost the seat by a majority of 26. There was much anger felt and expressed towards these honest and earnest men who declined to vote even for so excellent a man and so talented an orator as Mr. Coleridge, because he was not prepared to abolish compulsory Churchrates in toto. But every one now feels that those sturdy Exeter Noncons did the right thing under the circumstances. The discipline did Mr. Coleridge good, as his subsequent career clearly proves. The result of that isolated contest had a mighty influence upon the subsequent general election. It taught the mere milk-and-water men a lesson that they did not forget. It materially contributed to swell our majority in favon

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of a liberal ec clesiastical policy in the present Parlia-

And it is interesting to know that one gentleman who was prominent among those who refused to vote for Mr. Coleridge in 1864, and on whom a large share off the obloquy of faultfinders fell, is at this moment the Mayor of Exeter!

It would be well, too, that Liberal candidates should be told that the people of this country have faith in Mr. Gladstone-that he is their chosen Premier-and that we expect our candidates faithfully to sustain him instead of slinking into cave or tub in the presence of

These are urgent matters, and all minor topics should give way to them. In fact, the man who will support Mr. Gladstone, abolish Church-rates, and disendow and disestablish the Irish Church, must be so advanced and pronounced a Liberal as to render it perfectly safe to give him a wide margin with regard to all other points.

Meanwhile let us arouse ourselves to action, action. action. Representatives who are unsound on the questions referred to should be at once told that they will not receive our support should they offer themshould be sought out. Provision should be made for the filling up of anticipated vacancies by retirement or other causes. New constituencies should be furnishing themselves with efficient candidates. And in all these movements our friends must claim their legitimate influence. Liberal committees, election agents, and the heads of the party generally, cannot be too closely watched. We must be prepared to sacrifice much for the questions which we have put into the front of the battle. The teetotaller, the Sabbatarian, and even the friends of the ballot, must learn to concede much for the sake of union. But the man who refuses to pledge himself without hesitation to the abolition of compulsory Church-rates, and the disestablishment and disindowment of the Irish Church, must be no candidate

Should time permit, I may address a second letter to you on the best means of meeting the "No Popery" ory which is now being raised.

Meanwhile let us rejoice that

Night's candles are burnt out, and joound day Stands tip-toe on the misty mountain top. Your companion in work and hope, JOHN STOCK.

#### THE IRISH CHURCH MOVEMENT.

The John Bull says that the Queen will receive the Irish archbishops and bishops on Thursday (to-morrow). They will be accompanied, "with her Majesty's sanction," by the Archbishops of Canterbury and York and the Bishops of London and

THE LORD MAYOR AND THE IRISH CHURCH. —There will shortly be a City meeting in favour of the Irish Church, to be held at the Cannon-street Hotel. The Lord Mayor is expected to preside. That functionary has been brought to book for attending the Church-and-State meeting at St. James's Hall, and stating he believed he was acting in accordance with the feelings of, at least, the majority of the citizens of London; and that no class of persons looked with greater suspicion upon anything that might tend to a severance of the union between Church and State than the citizens of London. Mr. W. T. White, who proposed Mr. Allen as Alderman for the ward of Cheap, states that he con-sented to do so on the understanding that political considerations should form no element in the election; and he knows that many of the electors gave him their support on a similar understanding.

BOLTON.—Great excitement prevailed again at Bolton on Thursday evening. As a rejoinder to the meeting held a week ago, the Rev. Dr. Massingham, of Warrington, delivered a lecture in defence of the Irish Church. Admission was by ticket only, obtainable at the Conservative Rooms. The Temperance Hall was crowded, above 3,000 persons being cture a number of que were asked, and the meeting was addressed by several clergymen and gentlemen. In the meantime the opposition got up a meeting on the Market-square, which was attended by from 5,000 to 6,000 persons, and resolutions were unanimously passed in support of Mr. Gladstone's disestablishment policy. Subsequently the opposition went in a body to the Temperance Hall, and gave three cheers for Gladstone and Bright, and three groans for Disraeli. A serious breach of the peace had been feared in consequence of threats to force an entrance into the hall without tickets, but happily the proceedings

passed off peaceably.
GREAT YARMOUTH.—A meeting was held here on Monday evening on the subject of the Irish Church. On the motion of the Rev. R. Shelley, it was resolved that, in the opinion of the meeting, the Irish Church as by law established was a fruitful source of disaffection and a great hindrance to the pacification of Ireland. A resolution was also adopted, thanking Mr. Gladstone for the ability, firmness, and true patriotism with which he had undertaken the question of the disestablishment and disendowment of the Irish

SHREWSBURY.—On Saturday afternoon a meeting of the supporters of the Irish Church was held in

Earl of Bradford (Lord Chambertain), General the Hon. Percy Herbert, M.P. (Treasurer of her Majesty's Household), Viscount Newport, M.P., the Hon. R. C. Herbert, &c. The Earl of Bradford moved a resolution to the effect—

That this meeting, whilst not opposed to any well-devised plan for the redistribution of the revenues of the Irish Church, considers the resolutions proposed by Mr. Gladstons injurious to the best interests of the United Church of Eng-land and Ireland, and subversive of the constitution of the

General Percy Herbert proposed-

That an humble address be presented to her Majesty, assuing her of our earnest wish to support the union of Churand State, and to maintain her Majesty's supremacy over the Church of England and Ireland.

General Herbert warned the meeting that the triumph of the movement for the disestablishment of the Irish Church would be the sure forerunner of the disestablishment of the English Church. All the resolutions were passed unanimously, and the speakers enthusiastically cheered.

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THE ULSTER MEMBERS AND THE IRISH CHURCH. At the Carlton Club, on Thursday, the Northern Irish members held a meeting convened by a circular, to which were appended the names of Sir F. Heygate, Lord J. Hamilton, and two other gentlemen who entertain similar views regarding the Irish Church. The object of those present, it is understood, was to determine whether, as Irish members, they should assume a course distinctly hostile to Mr. Gladstone's resolutions, and take means to show the full strength of the uncompromising adherents of the Irish Establishment. Ultimately, it was not

dominions; it is easy, we repeat, by making these assumptions, to make out the semblance of a case for the Irish Church. But what is the conclusion worth that must be reached by such a process?

Who that knows anything of the diverse conditions of different parts of this empire, including the Colonies, India, and Ceylon, will be convinced that where there is no union between Church and State, there politics are ipso facto divorced from religion? Who that is acquainted with the state of parties in the Church of England would value the theoretical assertion that she is nationally endowed in order that she may teach the truth to the people? Who that has read or seen anything of Ireland can be brought to believe that the existence of the Irish Church, as an Establishment, is not felt by the bulk of the community to be a wrong and an insult, and is not, judged by observation and experience, an insurmountable hindrance to the success of Protestantism? The facts are too broad and too notorious to be whiffled away by the breath of the Bishop of Oxford. Most of the arguments used on this occasion were too superfine, and yet too palpably out of accord with facts, to tell upon the practical modes of thinking habitual with the British people.

Nevertheless, in spite of what we must call the unveracity of spirit displayed by the prelates at this meeting; their loose quotations of what opponents have said; their downright, but, of course, undesigned misrepresentations of what Mr. Gladstone means to do; their silly, because transparent assumptions; and their sophistical reasonings—we welcome the Episcopal bench to the platform. They can hardly serve the cause we have at heart in a more effectual way. Nothing was so obstructive to it as hierarchical vis inertia. This overcome, we anticipate for it a much swifter as well as easier triumph.

#### ECCLESIASTICAL NOTES.

In all the "May Meetings" that are now taking place there is no discordant note sounded, and no unchristian feeling expressed, excepting in those which are connected with the Established Church in England. In this bond of unity, this symbol of uniformity, this Church of England, as well as in England, there is little else but mutual recrimination. There is a very good, or, as it may be taken, a very bad, specimen of this in the thirty-third meeting of the Church Pastoral Aid Society. For our own part, we should have imagined that, on the platform of such a society, there could have been little latitude for party warfare, but we find, on the contrary, that there was little but party warfare. We ascertain, from the speeches, that the "Church" Pastoral Aid Society is a society for aiding Evangelical clergymen in the "Church," and that its annual May platform is a sort of bulwark behind which shots, hot and red and black, may be fired against all who may differ from the nominated speakers. We can imagine ourselves, for a moment, good deal of what the Americans call "buncombe," talked about the Church of England, dropping in upon this unique Pastoral Aid Society meeting. What would our intelligent heathen have heard? He would have heard a great deal about the unity of the "Church" and the disagreement of the "sects." He would have heard something about the imposing majesty of law, something about the sacredness of subscription, and so on. Now let such an intelligent heathen sit as a listener at the foot of Canon Miller and Lord Shaftesbury at St. James's Hall on Thursday evening last. How the scales would have fallen from his eyes. Here he would find one of the two parties fighting tooth and nail at the other, recriminating, abusing, and reviling in a way that might well be studied by the proverbial Billingsgate lady. For, as it appears, the platform of the Church Pastoral Aid Society is a platform for sheer Evangelical abuse. There the Bishop of Ripon denounced the Ritualists in his own Church in the following language, which we quote from the Record of Monday :-

It is certainly gratifying to find that the more the question of Ritualism is discussed, whether in open bourt or by Royal Commission, the more clearly is it

made apparent that those who, as Ritualists, are persistently contriving to foist every Romish practice and every Romish doctrine upon the Church of England have, as honest men, no place within her pale.

Canon Miller was even more explicit. He said :-

One High-Church organ says that the recommendations of the Ritual Commissioners can never become law—that there is not the alightest chance of it; but that if they do, so much the worse for the law. That is the language of clergymen who are eating the bread of the Church. If I could be guilty of any unworthy feeling, I should exult in such a statement as that, because the mass of the laity would see from it that we are the true Churchmen who obey the law, and feel that the cry "so much the worse for the law" is utterly unworthy of men who own the name of Christian ministers. I say that if we cannot bow to the laws of the Church and of the realm, we do not deserve to belong to that Church, or to be citizens of a country so highly favoured as our own. I hold that the same ship cannot contain the two crews very much longer. In declaring this I am expressing no wish for division. I do not speak in any spirit of bitterness or party strife. But I do not see how it is possible that the same ship should hold us all much longer; and be it remembered that if ever the Church of England is rent in twain, it will not be in consequence of any discontent on the part of the Evangelical portion of its ministers.

"Whatever may become of the Church of England," said the Canon in conclusion, "this is a work which we can carry on to the last,"-a remark which indicates Canon Miller's expectation, that "the last" will most assuredly occur in his lifetime. Lord Shaftesbury, however, was the most vehement of the speakers at this meeting. The noble lord is not remarkable for discretion in matters of theology any more than in matters of business; but is he discreet or not in saying, as he says at this meeting, "There can be no doubt but the Church of England is in a state of the greatest peril. She is in danger of crumbling into dust, and that not through the vigour of external attacks, but through the corruption of her internal condition"? Was he more discreet in adding, "I venture to say, that thousands and tens of thousands of persons in this country who, a few years ago, would have hazarded everything for the Church of England, or done anything in their power to serve her, would not now walk across this room to save her from the peril that surrounds her "? Was he more discreet when he added again, "I am sure that the clergy of the Church of England ought, in the present day, to abstain as much as possible from political interference"? Melancholy is the picture shown by this Evangelical pencil. The Church is crumbling into dust; her old and attached members are forsaking her, and her clergy, although they are Christian citizens, had better abstain from Christian politics. The piece of advice with which Lord Shaftesbury's speech concluded, must have had reference to the fact, so patent in history, that the clergy have always, when they have intermeddled with politics, been on the losing side. He at least knows their unpopular sympathies, and therefore, for the Church's sake, he would not have them exhibited. His meaning is-"You are not, and never have been, on the side of instice, and, as clergymen, you cannot be: so hold your tongues, and say nothing." But with Lord Shaftesbury on one side, and Archdeacon Denison on the other, as we mentioned a fortnight ago, both bemoaning the present condition and prophesying hard things of the future state of the Church, what may not be expected? Why, as far as we can at resent see, that the two parties, while declaiming loudly against each other's honesty, will hold, with equal tenacity, to the large and small tithes. The fact is that the State endowment is now destroying the Episcopalian denomination in England, breaking it into pieces, or, as Lord Shaftesbury says, crumbling it into dust; and what was intended to be the bond of strength is becoming the source of weak-

There is, we believe, a general tendency in the public mind, to look upon Archdeacons with a not very favourable eye. We remember years ago, asking some Churchmen what an Archdeacon was, and we never could get beyond the celebrated answer of Bishop Blomfield to Sir Robert Peel, as reported in the Bishop's Memoirs, that he was a Church officer who performed archidiaconal functions. Even Mr. Trollope, in all his five Barchester novels, does not give any one the smallest indication of what are the functions of an Archdeacon. It may recently, however, have been gathered although Archdeacon Grantley is not reported in this way-that an Archdeacon is a man who, like a bishop, occasionally delivers what is termed "A Charge." Without intending anything inconsistent with the devotional feelings that are often and necessarily attached to old and familiar hymns,

prized hymn, which may be adapted to an Archdeacon's position, when they would read thus—

A Charge to give I have— A Church to glorify;

and when that is said all is said. And this is the burden of Archdeacon Durnford's Charge at Bolton. He had to deliver a Charge, and all he had to do was to glorify his Church. We find, however, in the middle of this Charge, a pertinent reference to the Church-rate question, which we cannot do better than quote, for it shows Mr. Durnford to be, although an Archdeacon, a sensible man:—

It was very evident from the signs of the times that the Church of England must learn to rest less upon its ancient privileges and its legal rights than on those intrinsic powers which it held from Christ Jesus its living Head, the powers which neither kings nor Parliaments gave, and with which they should not intermeddle. In this present session compulsory Church-rates, so far as the decision of the House of Commons went, had been abolished. What was substituted for them by Mr. Gladstone's bill, which had passed the Commons, he would consider presently. Nor was such consideration premature, for it the bill in question did not pass this session, certain it was that either the same or a similar measure would be one of the first acts of the new Parliament. Churchmen would greatly deceive themselves if they called such a settlement of a long-disputed question a compromise. It was no compromise; but a surrender. That surrender might be wise and might be necessary; but it was useless to disguise the fact that the Church had been beaten in the long struggle.

And then the Archdeacon added that he believed Dissenters managed these things without any Parliamentary interference, and that the Church had better adopt the offertory, and by the adoption of it to prepare its members for "new and strange and unwelcome conditions." "For," he added, "to that end they must learn to rely on themselves as they never yet had relied, to give of their substance as they never yet had given, and to make sacrifices for their religion in comparison with which all that they hitherto had made were utterly insignificant." One real and true Archdeacon at last worthy to deliver even "a Charge!"

The meetings of the Congregational denomination began this work. On Monday evening, at the Irish Evangelical Society anniversary, the Rev. Newman Hall delivered an appropriate address on the so-called "bulwark of Protestantism" in Ireland. Mr. Hall's sentiments upon this subject will, we are afraid, have to be repeated over and over again during the next six months, and as the speaker's Protestantism cannot be doubted, a reprint of his address would not be very untimely. At the Congregational Union yesterday Dr. Raleigh delivered a very eloquent introductory address on Christianity and Modern Progress, the substance of which we give in another column. But, beautiful although the literary composition of this address was, and admirable as were the sentiments which its author expressed, there was, we believe, a very general feeling amongst those who listened to its eloquent author that it might have been delivered at a rather more quiet time than the present. It would have done a hundred years ago or a hundred years hence. . It would even have been ad rem. when Dr. Pye Smith published his celebrated work, or when George Combe wrote, or when the "Vestiges of Creation" appeared, but now, how many people are there who could dispute its positions? Towards the end of his address, Dr. Raleigh gave a broader application of Christian ethics than was apparent in the beginning, but no broader than was given by the Christian Apologists of fifteen hundred years ago. In saying what we now say, we do not intend to detract from the absolute value of this very beautiful apology for the Christian religion, and, for anything we know to the contrary, such an apology may still be needed, but if so, our reading has been lamentably deficient. There was a fair, but not very animated, debate on the Irish Church question in the afternoon of yesterday, in which Mr. Mellor and Mr. Mackennal delivered remarkably good addresses. But the proceedings of a body like the Congregational Union must be looked at in whole rather than in part; in relation, that is to say, to all the subjects which are and may be brought before it, and not merely in relation to one day's proceedings. Dr. Raleigh's address, observed from this aspect, may have great fitness as a part of a well-planned whole which may have taken in the tendencies of modern thought in its scientific as well as in its political and social relations.

A FEW WORDS TO LIBERATION SOCIETY MEN ON THE NEXT PARLIAMENTARY ELECTION.

[We have much pleasure in giving insertion to the subjoined appeal]

FELLOW LABOURERS.

with the devotional feelings that are often and necessarily attached to old and familiar hymns, there are two lines of a well-known and highly

We have just closed a glorious Triennial Conference, and have now to carry into practice the lessons which we learned there. I had hoped that we should have had a short, incisive paper, on "Our present

duties in view of the approaching Parliamentary election." That is unquestionably the great practical question of the hour. It was my intention to say a few words on this point at the Conference, but there was no opportunity. So I select the columns of our trusty friend, the Nonconformist as my medium of address.

Our first business is to make our influence fairly felt in the selection of Liberal candidates at the coming struggle. Twenty-seven years' experience of our English political life have taught me that we have been too backward in this matter. Instead of being intrusive we have yielded too much. In Liberal constituencies there are always a number of half-and-half men, whose fixed policy it is to select the most moderate candidate. With advanced opinions they have no sympathies. Frequently they are men of high social position and influence. They contrive to bring some diluted Reformer on the ground very early; do their best to get a large section of the constituency pledged to this nondescript politician; and when the advanced Liberals demand a candidate of more pronounced views, denounce them as traitors and dividers of their party. This manœuvre will be resorted to, is in fact being resorted to, at the present moment. But it must be vigorously met. The mere party politicians who pull the wires and strings of all that is questionable in electioneering tactics must be at once told that we mean to have a voice with others in the selection of the men who are to fight the battles of the Liberal party at the forthcoming election. We have been ignored long enough, but we know our power and mean to assert it. The men who will bring forward candidates who are old-fashioned Whigs, and nothing morecandidates who are not fully abreast of the times-will be the real dividers of the Liberal forces; and we must without delay let such timid souls know that we value principle more than party, and are resolved not to sell the former to placate the latter. Some means should be immediately taken to make our voices heard in all local Liberal committees on this matter of urgent and paramount importance. As to what we should insist on as the price of our co-operation, the right course seems plain. We are entitled to expect that Liberal candidates shall heartily and loyally pledge themselves to at least two things-

a. The first, that should the Church-rate Bill, now in committee of the House of Peers, be so altered as to be no longer acceptable to the Liberal majority of the People's House, abolition of Church-rates, pure and simple, shall be l'peremptorily insisted on. The man who will not pledge himself to the total, immediate, and unconditional abolition of Church-rates (provided the present bill be strangled in the murky atmosphere of the Upper House) is no Liberal, and should be rejected without mercy.

b. The second thing that we have a right to demand is, that Liberal candidates shall cordially sustain the proposed disestablishment and disendowment of the Irish Church. In the House of Commons the Liberal party has rallied round this principle. At this battlecry Adullamites have forsaken their caves, and each cynical recreant Diogenes has crawled out of his tub. and stood again in the ranks of a majestic phalanx. Surely this question, which has so magically united the divided and disorganised Liberal forces in the House of Commons, ought not to divide the Liberal constituencies! Earl Russell, too, the Liberal leader in the House of Lords, has accepted Mr. Gladstone's resolutions. Clearly the Liberal party, as a party, is committed, beyond recall, to this policy. We are fairly entitled, then, to say to any Liberal committee, "Gentlemen, we will support no candidate, though adopted by yourselves, who declines to pledge himself to the disestablishment and disendowment of the Irish Church." Let this be said at once, and with decision, and much subsequent division will be prevented.

I well know how hard it is, at a political crisis, to stand aloof from our neighbours and friends with whom we have been accustomed to act on all public questions for years; men who may be of high character, and whom we profoundly respect; men with whom, perhaps, we regularly commune at the table of the Lord; and unquestionably we ought not lightly to separate ourselves from such companions. As a rule, it takes more moral courage to say No, than it does to say Yes.

But surely the present is a time when we ought to stand firm on the two points named; and that, too, in the face of all consequences. If we are not to make these a sinc qua non, what are we to require? And how are we now to distinguish a Liberal from a Tory?

When that able man, Mr. Coleridge, first contested Exeter in 1864, he was utterly unsound on the Churchrate [question. The result was, that a few Liberation Society men refused to vote for him, and he lost the seat by a majority of 26. There was much anger felt and expressed towards these honest and earnest men who declined to vote even for so excellent a man and so talented an orator as Mr. Coleridge, because he was not prepared to abolish compulsory Churchrates in toto. But every one now feels that those sturdy Exeter Noncons did the right thing under the circumstances. The discipline did Mr. Coleridge good, as his subsequent career clearly proves. The result of that isolated contest had a mighty influence upon the subsequent general election. It taught the mere milkand-water men a lesson that they did not forget. It

of a liberal ecclesiastical policy in the present Parliament.

And it is interesting to know that one gentleman who was prominent among those who refused to vote for Mr. Coleridge in 1864, and on whom a large share of the obloquy of faultfinders fell, is at this moment the Mayor of Exeter!

It would be well, too, that Liberal candidates should be told that the people of this country have faith in Mr. Gladstone—that he is their chosen Premier—and that we expect our candidates faithfully to sustain him instead of slinking into cave or tub in the presence of a foe.

These are urgent matters, and all minor topics should give way to them. In fact, the man who will support Mr. Gladstone, abolish Church-rates, and disendow and disestablish the Irish Church, must be so advanced and pronounced a Liberal as to render it perfectly safe to give him a wide margin with regard to all other points.

Meanwhile let us arouse ourselves to action, action, action. Representatives who are unsound on the questions referred to should be at once told that they will not receive our support should they offer themselves again at the coming election. Better men should be sought out. Provision should be made for the filling up of anticipated vacancies by retirement or other causes. New constituencies should be furnishing themselves with efficient candidates. And in all these movements our friends must claim their legitimate influence. Liberal committees, election agents, and the heads of the party generally, cannot be too closely watched. We must be prepared to sacrifice much for the questions which we have put into the front of the battle. The teetotaller, the Sabbatarian, and even the friends of the ballot, must learn to concede much for the sake of union. But the man who refuses to pledge himself without hesitation to the abolition of compulsory Church-rates, and the disestablishment and disendowment of the Irish Church, must be no candidate for us.

Should time permit, I may address a second letter to you on the best means of meeting the "No Popery" cry which is now being raised.

Meanwhile let us rejoice that

Night's candles are burnt out, and joound day Stands tip-toe on the misty mountain top. Your companion in work and hope,

JOHN STOCK.

#### THE IRISH CHURCH MOVEMENT.

The John Bull says that the Queen will receive the Irish archbishops and bishops on Thursday (to-morrow). They will be accompanied, "with her Majesty's sanction," by the Archbishops of Canterbury and York and the Bishops of London and Oxford.

THE LORD MAYOR AND THE IRISH CHURCH. -There will shortly be a City meeting in favour of the Irish Church, to be held at the Cannon-street Hotel. The Lord Mayor is expected to preside. That functionary has been brought to book for attending the Church-and-State meeting at St. James's Hall, and stating he believed he was acting in accordance with the feelings of, at least, the majority of the citizens of London; and that no class of persons looked with greater suspicion upon anything that might tend to a severance of the union between Church and State than the citizens of London. Mr. W. T. White, who proposed Mr. Allen as Alderman for the ward of Cheap, states that he consented to do so on the understanding that political considerations should form no element in the election; and he knows that many of the electors gave him their support on a similar understanding.

Bolton.—Great excitement prevailed again at Bolton on Thursday evening. As a rejoinder to the meeting held a week ago, the Rev. Dr. Massingham, of Warrington, delivered a lecture in defence of the Irish Church. Admission was by ticket only, obtainable at the Conservative Rooms. The Temperance Hall was crowded, above 3,000 persons being were asked, and the meeting was addressed by several clergymen and gentlemen. In the meantime the opposition got up a meeting on the Marketsquare, which was attended by from 5,000 to 6,000 persons, and resolutions were unanimously passed in support of Mr. Gladstone's disestablishment policy. Subsequently the opposition went in a body to the Temperance Hall, and gave three cheers for Glad-stone and Bright, and three groans for Disraeli. A serious breach of the peace had been feared in consequence of threats to force an entrance into the hall without tickets, but happily the proceedings passed off peaceably.

Great Yarmouth.—A meeting was held here on Monday evening on the subject of the Irish Church. On the motion of the Rev. R. Shelley, it was resolved that, in the opinion of the meeting, the Irish Church as by law established was a fruitful source of disaffection and agreat hindrance to the pacification of Ireland. A resolution was also adopted, thanking Mr. Gladstone for the ability, firmness, and true patriotism with which he had undertaken the question of the disestablishment and disendowment of the Irish Church.

SHREWSBURY.—On Saturday afternoon a meeting of the supporters of the Irish Church was held in the Guildhall, Shrewsbury. The Crown Court, in which the meeting assembled, was densely crowded. Mr. C. S. Lloyd, the High Sheriff, presided. Amongst those present were Lord Berwick, the

Earl of Bradford (Lord Chamberlain), General the Hon. Percy Herbert, M.P. (Treasurer of her Majesty's Household), Viscount Newport, M.P., the Hon. R. C. Herbert, &c. The Earl of Bradford moved a resolution to the effect—

That this meeting, whilst not opposed to any well-devised plan for the redistribution of the revenues of the Irish Church, considers the resolutions proposed by Mr. Gladstone injurious to the best interests of the United Church of England and Ireland, and subversive of the constitution of the realm.

General Percy Herbert proposed-

That an humble address be presented to her Majesty, assuring her of our earnest wish to support the union of Church and State, and to maintain her Majesty's supremacy over the Church of England and Ireland.

General Herbert warned the meeting that the triumph of the movement for the disestablishment of the Irish Church would be the sure forerunner of the disestablishment of the English Church. All the resolutions were passed unanimously, and the speakers enthusiastically cheered.

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The Yorkshire Baptist Churches.—Forty-nine petitions, with 5,111 signatures in the aggregate, have recently been presented by Sir F. Crossley from congregations of the Yorkshire Association of Baptist Churches, praying for the disestablishment of the Protestant Church and the disendowment of all sects in Ireland. Petitions have been sent direct from Skipton, Rawden, Doncaster, and York.

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—At the Carlton Club, on Thursday, the Northern Irish members held a meeting convened by a circular, to which were appended the names of Sir F. Heygate, Lord J. Hamilton, and two other gentlemen who entertain similar views regarding the Irish Church. The object of those present, it is understood, was to determine whether, as Irish members, they should assume a course distinctly hostile to Mr. Gladstone's resolutions, and take means to show the full strength of the uncompromising adherents of the Irish Establishment. Ultimately, it was not considered wise to take any line which might tend to give the party a semblance of non-cohesion.

The Irish Press and Thursday Night's Deci-

and-water men a lesson that they did not forget. It Mr. C. S. Lloyd, the High Sheriff, presided. THE IRISH PRESS AND THURSDAY NIGHT'S DECImaterially contributed to swell our majority in favou Amongst those present were Lord Berwick, the Sion.—The Dublin journals comment in accordance with their peculiar politics on the scene in the House of Commons on Thursday night, and on the resolutions then come to with respect to the Maynooth grant and the Regium Donum. The Freeman's Journal regards Mr. Aytoun's motion as injudicious, and acquiesces, though with apparent reluctance, in the decision ultimately come to by the House. The Evening Mail is delighted. The country has been roused, and "the pact between the Badical leaders and the Ultramontanes" has been broken. The Mail considers that "the Constitutional public are concerned to break up that compact, alike as made concerned to break up that compact, alike as made by Lord Mayo and Mr. Gladstone, and hopes that the Scotch members have broken it up on the Liberal side."

At the cost of such a rupture, says the Mail, Mr. Gladstone must not only "suspend" the bounty in the case of the Presbyterian ministers, but the Maynooth grant also, except in so far as "personal interests" are concerned. His bill, without such a provision, can hardly be accepted by the Scotch members, who, when the take up their attitude, are not easily turned aside from their purpose. To speak in a homely fashion, the best stroke of work done for the Irish Church and the Constitution, for many a day, was the resolution carried by the Scotch Liberals against Maynooth, in the teeth of their own leader, but no less in opposition to those Ministers who design to destroy the Church, and the Constitution together, by "levelling up." The best weapon of "defence" is the demand that if disendowment be forced upon us, it shall be thorough.

#### MR. GLADSTONE'S IRISH CHURCH RESOLUTIONS.

The following are the resolutions adopted by the House of Commons as they now appear in the "Votes and Proceedings":—

"Votes and Proceedings":—

1. That it is necessary that the Established Church of Ireland should cease to exist as an Establishment, due regard being had to all personal interests and all fadividual rights of property.

2. That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecolesiastical Commissioners of Ireland to objects of immediate necessity, or such as involve individual rights, pending the final decision of Farliament.

3. That an humble address be presented to her Majesty, humbly to pray that, with a view to preventing, by legislation during the present session, the creation of new personal interests through the exercise of any public patronage, her Majesty would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of the arch-bishoprics, bishoprics, and other collesiastical dignities and benefices in Ireland, and in the custody thereof.

4. That when legislative effect shall have been given to the first resolution of this committee, respecting the Established Church of Ireland, it is right and necessary that the grant to Maynooth and the Regium Donum be discontinued, due regard being had to all personal interests.

The third resolution, respecting the "humble of the property of the property of the case of the architecture of the property of the first resolution, and the Regium Donum be discontinued, due regard being had to all personal interests.

The third resolution, respecting the "humble Address to be presented to her Majesty," is repeated; the words, "to be presented by Privy Councillors," being added.

UNIVERSITY TESTS.

On Saturday a large deputation from the University of Cambridge waited upon the Archbishop of Canterbury at Lambeth Palace, on the subject of Mr. Coleridge's bill, which comes on for second reading this day in the House of Commons. Among reading this day in the House of Commons. Among those present were the Right Hon. S. H. Walpole, M.P., Mr. A. J. Beresford Hope, M.P., Mr. Schreiber, M.P., Lord John Thynne, the Bishop of Ely, the Bishop of Gloucester and Bristol, Archdeacon Bickeratch, and others. Mr. WALPOLE introduced the deputation, and presented a memorial which strongly deprecated legislation by which Nonconformists and persons of no religious profession might become university teachers, and "be entrusted with the moral control and education of students, even though each student may be intended for holy orders." The memorial was signed by noblemen, bishops, clergy of various degrees, and a large number of fellows, tutors, and non-resident graduates. Several heads of houses and others pointed out how, in their opinion, the proposed measure would operate in reference to the government of the respective colleges, and tutors pointed out how it would interfere with their course of unition. Other gentlemen pointed out the dangers which would arise, politically morally religiously. pointed out the dangers which would arise, point-cally, morally, religiously, and socially, if Mr. Cole-ridge's bill should become law. The Archbishop of CANTERBURY, in reply, said he entered fully into the feelings of these who had addressed him, and quite understood with what alarm those who were responsible for the government and teaching of the University regarded the proposals now before Parliament. He was a member of the royal commission which ten years ago was instrumental in the settlement by which the endowments of the Universities were secured to the Church, and he could not now consent to any measure by which that settlement would be in any way interrupted. He believed that to entrust the religious teaching of the University to men who had no religious creed would inevitably tend to sap the very foundations of Christianity. Under such a system religious teaching must in the end be altogether abolished. One result would be that private institutions would be established, in which the clergy would be trained apart from the laity, which he conceived would be a heavy blow to the Church and nation. He should, therefore, strenuously resist any measure which, like that now before Parliament, placed in peril the Christian character of the education of the national Universities.

Apropos of the Archbishop's speech to the depution, Mr. C. S. Roundell, Fellow of Merton College,

tation, Mr. C. S. Boundell, Fellow of Merton College, writes to the Times—

The Archbishop of Canterbury has thought it consistent with his high position to make the following assertion. He expresses to a deputation from the University of Cambridge his belief "that to entrust the religious teaching of the University to men who have no religious creed will inevitably tend to sap the very foundation of Christianity." By a necessary implication the Archbishop asserts that this will be the effect of Mr. Colexidge's Universities Tests bill. But what is my astonishment when I turn to the bill itself, and find in every part of it, in language the most explicit, the most careful reservation and protection of the "religious teaching of the University." In the third section, which deals with degrees, I find it provided that "no person shall be required upon taking, or to enable him to take any degree (other than a degree in divinity)" to subscribe, &c. In the fourth section, which deals with public professorships, the bill runs as follows: "No person shall be required, as a qualification for ... any public professorships, the bill runs as follows: "No person shall be required, as a qualification for ... any public professorship or other academical office or place of emolument, which is or may be tenable by a layman," to subscribe, &c. While in the last section (which states explicitly what is already sufficiently implied) care is taken expressly to reserve the "provision heretofore made for the celebration, according to law, of the public worship of the Church of England within the said Universities." I am driven, therefore, to the conclusion that the Archbishop has made this serious assertion without having so much as read the bill. I enter my protest against so injurious a misrepresentation of a bill which has the support of the great majority of the most eminent men, clerical as well as lay, at each University.

In a Convocation holden at Oxford on Wednesday it was agreed (there being only one non placet) to affix the

meeting, and that the permission to speak on the occasion was not generally known. He adds—

Had I expected such a thing I should have certainly been present, as I unfortunately cannot agree with either of the two alternatives of retaining tests wholly or abandoning them wholly, and so am unable to sum up my conclusions in a simple Aye or No. Those of my friends to whom I have talked on the subject seem to have been equally taken by surprise with myself.

#### THE REV. C. H. SPURGEON AND THE R.ECORD.

The following admirable letter appears in the Record of Friday last:—

The following admirable letter appears in the Record of Friday last:—

Sir,—I have no complaints to make of your criticisms upon my language and conduct; both are doubtless more or less faulty; you have a right to criticise them, and I have pleasure in enduring your censures. Even when your remarks are most severe I do not feel aggrieved, for I am severe also. In the present conflict, you conceive yourself to have great principles to defend, and you are bound to cut right and left at those who assail them. I also am conscientious in pushing forward principles which are dear to me, and I cheerfully accept the consequences of my advocacy. But I write you to-day because I cannot suppose that you would wifully misrepresent any man, and because I would give you an opportunity to abstain in future from aufounded reflections upon me. I have spoken so severely about what I consider to be the anomalous position of the Evangelical party, and have so little guarded my expressions, that you have many fair points of attack and need not fight unfairly, which will be more to your disoredit than to my injury, and, worse still, will lead the public to think that religious controversialists will condescend to mean things in order to overthrow an opponent—an impression which will be greatly injurious to our common Evangelism.

I allude to your scarcely dignified mention of the aid afforded by Churchmen in the erection of the Tabernacle. Now, it may be, and I trust was the fact, that many Episcopalians gave small sums at collections towards that object, and to such I am still indebted; but, so far as our accounts show, there were no donations of any mentionable amount from any persons known to us as Episcopalians, with but one or perhaps two exceptions, and those happen to be persons whose views upon the Irish Church are quite as much in harmony with mine as with yours. I am not ungrateful for the very minute aid which was thus accorded, but it was made to figure so largely in your journal and other kindred papers, that I thought

for the very minute aid which was thus accorded, but it was made to figure so largely in your journal and other kindred papers, that I thought you must be labouring under some misapprehension. I should scarcely imagine that any man out of Hanwell would assert that I accepted the donations referred to with an implied contract that I was henceforth bound to the expression of epinions favourable to the Establishment. No sort of condition was appended to or implied in these kind but comparatively trifling gifts, or they would have been indignantly refused. I do not believe that any gentleman in the whole Episcopal body would be so little-minded as to offer a voluntary contribution to a member of another Church and then twit him upon the reception of it. We Nonconformists, who have so few among us of the great and then twit him upon the reception of it. We Nonconformists, who have so few among us of the great and uoble, and may not, perhaps, presume to claim any very great refinement of manners, would hardly like so greatly to demean ourselves, and therefore I suspect that this view of the subject has escaped you, and that upon second thoughts you will withdraw the allusion which you may have been led to make in a moment of natural irritation. A great question deserves to be handled a little more magnanimously by serves to be handled a little more magnanimously by

the organ of a great party.

I must further trouble you for another moment. It has been insinuated more or less plainly that I had sinister motives in deprecating an attack upon the State Church in connection with the Bicentenary Celebration. Those who choose to think so after the following explanation was enjoy the absence of the connection with the second content of the connection was enjoy the property of the connection was enjoy the connection. ing explanation may enjoy the pleasures of malignity undisturbed by me. I held, and still do hold, that the undisturbed by me. main body of the expelled Nonconformist divines were State-Churchmen in their opinions, and would have remained perfectly content in the National Establishment if it had been moulded to their will. I did not,

therefore, see how their expulsion could bear upon our views as Anti-State-Churchmen; and as I thought the public would believe that we were claiming these divines as on our side, I did not think it a fair mode of warfare. Happily those good men were driven out of the Establishment, and as I heartily pray that all our Evangelical clergy may be if they will not secede voluntarily; but the expelled Puritans were not ecclesiastical Diagenters of the modern school, nor does the weight of their testimony tell for the principles of the Liberation Society. I wish it did. This it was which held me back; and I may add, there did not seem to me to be so much need at that time as there is now for the discussion of the position of the Evangelicals. Pardon my observing that position of the Evangelicals. Pardon my observing that every year appears to some of us to to add to the culpa-bility of those who remain in fellowship with undis-guised Romanists, and calls us more and more loudly to bear testimony against what seems to us an unhallowed

One word more. The letter of Lord Shaftesbury is One word more. The letter of Lord Shaftesbury is more calculated to soften asperities than your indulgence in them. If it be a great stretch of charity for Evangelical elergymen to appear with me on a platform where we meet on the common ground of service to philanthropy, the Gospel, and the Redeemer's cause, how much more charity, with my view of their position, must I require to be found in such a connection? After all that has been said severely, and perhaps angrily, on either side, Evangelical Christians may well co-operate in holy service, since with all our conflicting views we alike love the Gospel and hate Popery, and hope to meet in the same heaven.

I cannot expect you to insert this; but if you will

I cannot expect you to insert this; but if you will oblige me by so doing, I shall—though determinately opposed to your views in many respects—remain,

Yours respectfully,

C. H. Spurgeon.

Clapham, May 4, 1868. To the letter the Record appends the following editorial note :-

Mr. Spurgeon is mistaken in supposing that we should hesitate to insert a defensive letter written in proper hesitate to insert a defensive letter written in proper terms, and relating to facts connected with his personal consistency. We were amongst the number of those who welcomed his early labours as a preacher in Exeter Hall and in the Surrey Gardens, at a time when he was but coldly welcomed by many of his own denomination We remember, too, that the venerable Dr. Marsh used regularly to furnish him with his text for his New Year's Day Sermons. We have good reason to believe that many of his great collections were largely swelled by the docations of Evangelical Churchmen. No one then wished to fetter his liberty, but it was not imagined that a Tabernacle erected on the model of George Whitfield's, for the preaching of Christ's Gospel, would in a few years be used as an arena in which, at a time of great -public agitation, Mr. Bright or other political demagogues should harangue an assembly of excited politicians.

THE RITUALISTS.—The Church News, commenting on the second report of the Ritual Commission, says ? "We do not for a moment believe that this performance of the commissioners will have sufficient weight to become law; if it should, so much the worse for the law."

DR. COLENSO AT NATAL. - The Anglo-African reports that at Natal the affairs of the opponents of Bishop Colenso are progressing favourably, their new and temporary churches obtaining large congrega-tions, while the churches in the hands of his followers

were very thinly attended.

VACANT COLONIAL BISHOPRICS.—The Right Rev. Dr. Thomas Parry, Bishop of Barbadoes, who is now in England, has resigned his see, making no fewer than five Colonial Bishoprics vacant at the present time, viz., Bombay, Mauritius, Grafton and Armidale, Labuan, and Barbadoes.

Mr. Moulton, The Senior Wrangler of this

YEAR, has (says the Cambridge Independent), obtained a fellowship at Christ's College. From the recent elections to fellowships in that society, there is an evident desire to obtain the best teaching power they can, for at the present time they have two senior wranglers fellows, Mr. Morton and Mr. Moulton, neither of whom were educated at the

A NEW CHURCH-RATE DEVICE. - Archdeacon Freeman, in his charge to the clergy of Exeter on Tuesday, strongly recommended them to borrow money upon the security of Church-rates. He said the proposed bill for the abolition of Church-rates was simply designed to forbid the owners of property spending their money as they liked, and especially in doing good. He urged them to make diligent use of the next twelve months—the only time they could count upon with certainty for the vigorous restoration of their respective churches.

CHURCH-RATE BUNGLING AT CHELMSFORD .- Some thirteen summonses for non-payment of a Church-rate made last autumn were heard before the Petty Sessions at Chelmsford on Friday. Mr. Bennett, of Serjeants'-inn, appeared for the defence, and argued against the validity of the rate in various particulars, and declared his readiness to go to an Ecclesiastical Court to try it. The magistrates decided that their jurisdiction was ousted, and dismissed the summonses. A fortnight or three weeks ago, three gentlemen at Chelmsford were cited to appear in the Ecclesiastical Court for non-payment of a Churchrate alleged to have been made in 1865, and the summonses for which were dismissed by the magistrates at Chelmsford about a year ago. It has transpired that the citation is illegal, and the result is, the churchwardens have to back out and pay

expenses. THE NEW BISHOP OF HEREFORD .- Her Majesty has been pleased to nominate the Rev. Canon Atlay, D.D., vicar of Leeds, for the vacant bishopric of Hereford. The rev. gentleman's name is better known for ripe scholarship, sound Church views, and active parochial work, than in connection with the

unfortunate contentions and controversies which unfortunate contentions and controversies which now disturb the religious atmosphere of the country; and the Premier may well be congratulated on having made so unexceptionable a recommendation to the Queen. The new bishop was educated at St. John's College, Cambridge. On the promotion of Dr. Hook to the deanery of Chichester in 1859 he was presented to the vicarage of Leeds, the patronage of the living being in the hands of twenty-five trustees. He was appointed a canon of Ripon Cathedral in 1861, and is a rural dean of that diocess.—Herald.

Nonconformity in Rome.—A letter from Rome says:—"The Evangelical chapel belonging to the

NONCONFORMITY IN ROME.—A letter from Rome says:—"The Evangelical chapel belonging to the Prussian Legation, on the Capitoline hill, is much drequented. The Jews have just celebrated their Pascal festivities with increased solemnity; a well-known German Babbi, who happens to be in Rome, officiating at the principal ceremonies. The English, American, and Calvinistic Churches in the suburb outside the Flaminian Gate are now too small to accommodate the worshippers. On Sanday last the Presbyterian Chapel resounded with the sermon preached by the Rev. Norman M'Leod, the Queen's chaplain in Scotland."

chaplain in Scotland."

THE REGIUM DONUM.—After worship in the Presbyterian Church of Ballygowan on Monday, the congregation were requested to take into consideration Lord Dufferin's proposal to compensate their own and other churches on his estate for the loss of the Regium Donum, should Parliament abolish it as a complement of its action in reference to the Irish Church. The Rev. T. Wood eulogised Lord Dufferin for his previous liberality. He had built two new schoolhouses at a cost of 1,500%, and given an annual gratuity to the teachers of the district, to secure the better instruction of the children of all denominations. The withdrawal of the Regium Donum, the better instruction of the children of all denomina-tions. The withdrawal of the Regium Donum, the speaker added, would be greatly felt; but the Presbyterian Church in Ulster did not depend upon the friendship of the House of Commons. The strong would assist the weak, "so that from no position in the field would the old flag, with its ardens sed virens, be taken down." Lord Dufferin's letter was spoken of as "not only evidence of the writer's generosity, but of his wisdom as a statesman and a

A "No Popery" Perition.—The following is a copy of a petition presented by Mr. Hardcastle and read by the clerk at the table of the House of Com-

The humble petition of the undersigned persons as-sembling for worship at the Primitive Methodist Chapel at Westhall, in the county of Suffolk.

That on the 29th of March last a form of petition was

That on the 29th of March last a form of petition was sent by the hands of a messenger, who brought with it a message from the Rev. Henry Albert Goodwin, the vicar of Westhall, to Mr. Robert Meadows, one of our number, that such petition was against Popery, but without stating that it was against the disendowment of the Irish Church. That such petition was signed by your petitioners and others entirely under the impression that it was intended to prevent the spread of Popery, and after having been so signed was reof Popery, and after having been so signed was re-turned to the said Rev. H. A. Goodwin; but that, far from wishing to assist in keeping up so foul an Establishment as the Irish Church, your petitioners earnestly pray your honourable House to at once pass an act for its entire disestablishment.

MR. DISRAELI AND THE SUPREMACY OF THE CROWN IN SCOTLAND.—In one of his late speeches the Premier proclaimed the doctrine of the royal supremacy in matters ecclesiastical as not merely the only one on which establishments could be justified, only one on which establishments could be justined, but as universal; and on a former occasion he pointed the application of it by speaking of the Scotch Established Church as no less truly in a minority than that of Ireland. On this subject "A Constitutionalist of 1688" writes to the Daily

News:—
Every tyro in politics knows that the Scotch Establishment is founded on the solemn and legislative repudiation of the royal supremacy in matters ecclesiastical, made by the Act (No. 1, session 2) of the first Parliament of William and Mary, by which that supremacy (which had been attempted to be set up) is "abrogated, rescinded, and annulled"; and on the oath of each succeeding Sovereign to maintain this intact. When, therefore, the Prime Minister of Great Britain asserts that the royal supremacy in matters ecclesiastical "has hitherto been looked upon as the corner-stone of our constitution, and it is universally deemed so in cal "has hitherto been looked upon as the corner-stone of our constitution, and it is universally deemed so in regard to religious liberty, and it is the only guarantee of our civil rights," the only thing that can be said is that the statement is recklessly untrue. The royal supremacy is a doctrine of English law and of the Church of England; but it is not a doctrine of the British Constitution, and it would be equally true (and false) to say that a denial of that doctrine is a corner-stone of our constitution. The question with which Parliament has now to deal is an imperial one and an energy one. open one.

DEAN STANLEY'S VIEWS ON THE IRISH CHURCH QUESTION .- The union of Church and State which he advocates in Ireland is the union of the Church of Rome with the State, exclusively if there must be but one Establishment, and principally if there are to be more Establishments than one. His expression of adhesion to "the great old Liberal traditions of Mr. Pitt, Lord Grey, and Earl Russell, which were in conformity with the opinions held by Thomas Arnold," admits of no dispute. Dr. Arnold thought that the Established Church of Ireland should, in at least three-fourths of the country, be the Roman Catholic Church. He recognised it as a true por-tion of the Church of Christ, to which, in some respects, he would gladly have seen the Protestant Church assimilated. These opinions are expressed over and over again in his correspondence. The phrase, of which Mr. Disraeli is so fond, as to the sity of associating the principle of religion

with the principle of authority, points, like Mr. Disraell's Irish policy, to the same conclusion. Whether the thing is intrinsically desirable or not, we venture to say that it is not practicable. English Protestant sentiment and Irish Casholic sentiment are alike repugnant to it. Lord Rassell, whose preferences are the same as Dean Stanley's, but who, as a statesman, has better opportunities than a Churchman can possess of estimating the real forces and tendencies of society, has lately given very striking testimony, honourable alike to this discernment and candour, to this fact. The votes of the House of Commons say the same thing. The course taken by Dean Stanley can have no other effect than to strengthen the hands of men from whose spirit and aims he radically dissents. The meeting in St. James's Hall deprecated the diseastabilishment of the Irish Protestant Church on "No-Popery" ground, which he Dean of Westminster does not occupy, and which is revolting to him. Unless we had been acquainted with the liberality of his views on the subject of subscription, we should have been at a loss to understand how he could have refrained from holding up his hand against it. Dean Stanley cannot long keep his eyes closed to the fact that the abolition of sectarian ascendancy in Ireland is possible only in one way. Levelling upwards, by indiscriminate endowment and a plurality of Church Establishments, is out of the question. Religious equality can be secured only by levelling downwards. We have such condidence in the generosity of his temper and in his keen sense of justice as to believe that when the facts of the case are forced upon him, he will be ready to send the property of the Privy Council, on the report of an inspector, as an elementary school for the education of the Privy Council, on the report of an inspector, as an elementary school for the conscious of the poor, and that a conncience clause should be enforced upon all schools satisted to the poor the caucation of the House of the second resolution being e are forced upon him, he will be ready to sacrifice to them a favourite, possibly elsewhere a sound, but in Ireland an impracticable theory. The great old Liberal traditions to which he is attached have historic worth. But a Liberal of the Liberals, as Dean Stanley professes himself, a Reformer of the 19th century, must be prepared to sacrifice the traditions of the fathers, even of Mr. Pitt, Lord Grey, Lord Russell, and Dr. Arnold, to the living realities of justice and public policy.—Express.

#### Religious and Denominational Rews.

The Bishop of Exeter has reached the age of

ninety.

A second donation of 1,000% from "Anonymous" has just been presented to the Curates' Augmentation Fund.

The Rev. T. Valpy French, M.A., has resigned the incumbency of St. Paul's Church, Cheltenham, and has been appointed to proceed to India for the purpose of organising the preliminaries for establishing at Lahore an institution for training educated natives with a view to their employment as missionaries in North India.

natives with a view to their employment as mission-aries in North India.

Brighton.—The Rev. Paxton Hood being about to leave England for three months, was entertained last week at a social meeting of the church and congregation of Queen-square Chapel, and presented with an illuminated address and a purse of 120 guineas. The Rev. H. Bromley presided, and amongst the speakers was the Rev. G. Gould, of Norwich.

The Bishor of London's Fund.—The Bishop of London has issued a pastoral letter to the clergy, which was read in every church and chapel throughout the diocese last Sunday morning. Next Sunday morning collections will be made throughout the diocese in aid of the fund which bears his name. It diocese in aid of the fund which bears his name. It appears that the amount paid up to the present date is 247,300*l.*, the amount promised either immediately or by instalments, 72,700*l.*, making a total of 320,000*l.* Since the establishment of the fund, and up to Christmas, 1867, grants had been voted to the extent of 42,145*l.* 11s. 3d. for 113 clergymen; of 7,870*l.* 1s. 6d. for fifty-three Scripture-readers; of 1,455*l.* 16s. 8d. for twenty-seven parochial mission women; of 2,204*l.* 13s. 8d. towards the rent and expenses of mission rooms; of 49,198*l.* 3s. 4d. towards forty-seven new permanent churches; 2,600*l.* towards thirteen parsonages; 63,901*l.* 12s. for the sites of thirty-one churches, twenty-six schools, fourteen parsonages, and five mission stations; and of 27,000*l.* for educational purposes. A sum of

blishment which I sent you, and which you kindly in-serted in your issue of April 15th, is the very petition which Mr. Gladstone read with such effect to the House almost in extense on Thursday night, the 30th April. That petition was adopted by the congregation at Newport, Pembrokeshire, and it was their petition which fell under Mr. Gladstone's eye, and which

Now, Sir, at our recent Liberation Conference we were told that at Bristol votes were lost to the Liberal candidate through the power of the old fanatical "No Popery" ary. Well, the way to checkmate these gentlemen is to show that we desire the disestablishment and disendowment of the Irish Church as much in the interests of a genuine Protestantism as from an adherence to the broad principle on which the Liberation Society is founded. We shall thus take the wind out of the sails of Messre. Whalley and Newdegate and their party. Our electors should be thoroughly indoctrinated with the fact that the Establishment in Ireland is the great hindrance to the reception of the Protestant faith by the Irish people
With best wishes, yours ever,

Devonport.

JOHN STOCK.

#### Annibersary Meetings.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held on Wednesday last in Exeter Hall, and attracted, as usual, a very large gathering. The chair was taken by the Earl of Shaftesbury, who was supported by the Bishop of London, Bishop of Carlisle, Canon Champneys, Canon Conway, the Rev. T. Binney, the Rev. Dr. Raleigh, Mr. J. G. Hoare, &c.

The Rev. S. Bergene offered prayer, and read the

The Rev. S. BERGNE offered prayer, and read the

The Rev. S. BERGNE onered prayer, and read the 115th Psalm.

The Rev. C. Jackson read the annual report, which gave a graphic and interesting account of the labours of the society during the past year.

appears that the amount paid up to the present date is 247,3004, the amount promised either immediately or by instalments, 72,7004, making a total of 320,0004. Since the establishment of the fund, and up to Christmas, 1867, grants had been voted to the extent of 42,1454. Ils. 3d. for 113 clergymen; of 7,8701 is. 6d. for fifty-three Scripture-readers; of 1,4554. Is. 8d. for whenty-seven parcohal mission women; of 2,2044. I3s. 8d. towards the rent and expenses of mission rooms; of 49,1984. 3s. 4d. towards the rent and expenses of mission rooms; of 49,1984. 3s. 4d. towards forty-seven new permanent churches; 2,6004. towards thirteen parsonages; 63,9014. I2s. for the sites of thirty-one churches; 2,6004. towards thirteen parsonages; 63,9014. I2s. for the sites of thirty-one churches; 2,6004. towards thirteen parsonages; 63,9014. I2s. for the sites of thirty-one churches; 2,6004. Towards thirteen parsonages; 63,9014. I2s. for the sites of thirty-one churches; 2,6004. Towards thirteen parsonages; 63,9014. I2s. for the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 2,6004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004. Towards the rent of the sites of thirty-one churches; 1,26004

grade, and Warsaw. During three years three had been a circulation in Bohemis of 38,000 volumes. A difficulty had arisen in Denmark in consequence of the monopoly of printing the Scriptures by the Orphan House at Copenhagen, and the refusal of the directors to print the Bible apart from the Apocrypha. The committee addressed a memorial to the king, requesting permission to import the Danish Bible, printed at Cologue, for Schleswig, and offering to pay a royalty for the Orphan House on each copy. The prayer of the memorial was granted, and for the first time the society was enabled to introduce into Denmark the whole Word of God at a reasonable price. In Norway and Sweden the work was being carried on in the same quiet maner as usual, the issue being 62,000 volumes. In Christianis, the Norwegian Government and four private companies had placed their steambeats at the disposal of the society, for the conveyance of copies of the Bible and Tastament to any port at which they might touch. (A like privilege, Mr. Jackson stated, had been accorded to the society by the Royal West India Mail Steam Packet Company.) In Rassia new channels of distribution had been opened, and the Word of God carried to the remotest parts of the empire. Amongst the Jewish population, specially, there was a great desire to possess conies, both of the Old and the New Testaments. 1,500 Hebrewl Bibles had been issued from the depot at St. Petersburg during the last year. The total issues amounted to 59,000 volumes. In Portugal great uncertainty existed, not as to the law, but as to its administration. It had been ruled by the highest legal authority that there was no hindrance recognized by the law to the printing, publishing, and circulating of the Holy Scriptures; yet this had been disregarded, not only by the priests, but in many instances by magistrates, who imprisoned the colopteurs when high the prival population in the book was a specially the scripture in the same profits of the Holy Scripture; which, it was thought, would serve to esta the condition that he should be at liberty to superintend the labours of any colporteurs whom he might employ for the circulation of the Scriptures along the route which the troops might take. The committee immediately placed at Dr. Krapf's disposal whatever Scriptures he might require, and authorised him to draw upon them to meet the expense of their distribution. While these plans were being matured in England, the auxiliary society in Bombay was making similar preparations, and wrote to the committee, asking them to print some Amharic gospels, and send them to Aden, to meet the troops which were to assemble there. The report, after stating that owing to the large sums recently received by the society, the committee were enabled to make the gratifying announcement that the receipts had exceeded the expenditure, concluded with the following financial summary:—

The receipts from ordinary sources for the year ending The receipts from ordinary sources for the year ending March 31. 1868, have reached the sum of 179,7184. 4s. 2d., being 7,7944. 11s. 6d. in advance of the previous year. To this must be added 1,1754. 9s. 10d., received for the China Fund; 11l. 2s. 7d. for the Special Fund for India; 5,0994. 7s. further contributions to the Building Fund; and 6634. 9s. 6d. for the Paris Exhibition Fund; making a grand total of 186,6974. 13s. 1d. The sum applicable to the general purposes of the society is 93,8984. 6s. 3d., being 6,1374. 10s. 3d. more than was received under this head in the preceding year; the receipts for Bibles and Testaments have reached the sum of 85,8194. 17s. 11d., showing an increase of 1,6574. 1s. 3d. The ordinary payments have amounted to 178,0204. 13s. 5d.; and adding the sum paid on account of the Jubilee, China, India, and Paris Exhibition Funds, the total has reached 185,6114. 15s., being 16,7064. 10s. less than in the previous year. If to this sum be added 15,2674. 13s. 8d. paid on account of the society's new premises, it will be seen that the total expenditure of the year has amounted to 200,8794. 8s. 8d. The society is under engagements to the extent of 112,0004. The issues of the society for the year are as follows:—From the depot at home, 1,359,9894.; from depots abroad, 1,048,7874.—total, 2,400,000 copies. The total issues of the society now amount to 55,069,865 coples.

The Chairman contented himself with a few March 31, 1868, have reached the sum of 179,718t. 4s. 2d.

The CHAIRMAN contented himself with a few opening sentences in which he expressed his earnest hope that in the days in which they lived, in these days of disruption and distrust, in these days, when all seemed to be breaking up in one common wreck, that that society, amidst the breaking down of other societies, might continue to be what it was now-the grand means of co-operation for all those who held the Christian truth, of whatever denomination they

might be, that they might be joined together in these days of blasphemy and rebuke to resist, under God's blessing, by every means in their power, the fearful advances of infidelity and superstition. (Cheers.)

The adoption of the report was moved by Mr. J.

G. HOARE, who reviewed several of the fields of work occupied by the society, and seconded by the Bishop of CARLISTE

The Bishop of London (who on rising was very cordially cheered, and whose attendance at the Church and State meeting at St. James's Hall had delayed his appearance), supported his resolution. He dwelt upon the value of that society as a distinct rallying point, in these days of dissensions and divisions, for Christian who were obliged to differ

on so many other points. He said,-

on so many other points. He said,—

It is melancholy, my lord, to think that these divisions should exist among us, and prevent us on many occasions, when we desire to go hand in hand, from joining publicly together. It would be melancholy indeed if it were only upon matters of human policy or matters of common benevolence that we Christians of various bodies were able to associate together. Thank God there is this point in common with all of us, that we love the Scriptures of truth—that we refer to those Scriptures as our guide; and that, though we may differ here and there in our interpretations, we all have this Divine authority to hold fast by in the midst of our dissensions. (Cheers.) And I will ever believe, with the permission of our Lord, that He will guide His people in the study of His Word into all truth; and I cannot believe that our associating together for the support of His Divine Word will not be a great means of bringing us all together, and bringing us all into close approximation one with another as the world grows older. (Cheers.) The times are anxious, and divisions even greater than have arisen before may rise among us in the time to come. It may require all our charity and love one with another to be enabled not to misconstrue each other's motives; but, thank God, we who are united together to day, whatever differences may strue each other's motives; but, thank God, we who are united together to-day, whatever differences may separate us, will always have this one great point of union—that we love the Scriptures of truth, and desire separate us, will always have this one great point of union—that we love the Scriptures of truth, and desire that they may be spread throughout the world. (Cheera.) Now, my lord, it is a very great thing which is stated within this report as to the work which the Bible Society during the comparatively short time of its existence has been enabled to do in supporting the Word of God. I think that these words are perhaps as remarkable as any words could be spoken, that the number of oppies of the Scriptures which have been distributed through the direct agency of this society, and of other societies which have sprung from it during the present century, has been about 95,000,000. This enormous number of copies of the sacred Scriptures has been put into circulation by Bible Societies alone in various parts of the world, and when you compare that statement with the earlier statement made in the report, that in the beginning of the present century there were probably not more than four or five millions of copies of the sacred volume in the whole world, you cannot help being struck with the stupendous work whithehas been done. What a bleasing is contained in that statement, that now, if men reject the Word of God, at all events they have it placed before them, so that there is hardly a man, woman, or child in these British islands who has not this inestimable treasure open before him. And when I compare this with what was the state of things 300 years ago, and remember how in those days there was the greatest unwillingness on the part of what then represented the National Church of these islands to spread the Word of God, how greatly we have cause to be thankful for the great event of 300 ago—(cheers)—which got rid of the tyranny existing over the heart and spirit and intellect how greatly we have cause to be thankful for the great event of 300 ago—(cheers)—which got rid of the tyranny existing over the heart and spirit and intellect of the people, and which I fully believe could never be established again in these islands. I have no fear that we shall ever be put back again into the mediæval darkness from which our forefathers rescued us. (Cheers.) But we are right not to let any confidence on our part in the goodness of our cause make us for one moment relax our efforts, knowing how great the one moment relax our efforts, knowing how great the evil was from which we were rescued, and how miserable a thing it would be if we were to fall back into it again. (Cheers.) My lord, I rejoice greatly in the statement here made as to the free circulation of the Scriptures of truth, and I rejoice also to be here as a minister of that Church which has helped greatly to maintain these Scriptures of truth in their proper place in its creeds and formularies. And those of our brethren who do not agree with us in the reverence we pay to the Prayer-book, will still be as ready as any of us to admit that under God's blessing the Prayer-book of the Church of England has been the means of making of the Church of England has been the means of making the doctrines of the Scriptures known throughout the land, and has helped forward the same good cause which this Bible Society has at heart in making men know what is the pure Scriptural doctrine derived from the Word of God. (Cheers.) My lord, I will not occupy your time or the time of the meeting further, but I rejoice to have been present on this occasion, and to have had this opportunity of expressing my hearty and earnest prayer that the good united work of so many denominations which this society takes in hand may go forward and prosper. (Loud cheers.) may go forward and prosper. (Loud cheers.)

The Rev. Dr. RALEIGH, in moving a resolution relative to the importance of an increased circulation of the Scriptures, reciprocated the sentiments of the Bishop of London relative to union on that basis, and spoke at some length on the wonderful vitality of the Bible, which, though composed of many parts, was only one book.

There are in it more than sixty different parts, or little letters and tracts, the writing of which has extended over a space of forty generations, and the authors have belonged to different countries and to very diverse conditions of life, most of them knowing nothing of each other, and having no common plan in the building-up or architecture of the one great work. Yet, notwithstanding all this, they have succeeded in making a book with one idea, one purpose; with development and con-tinuity through which a man may read with the feeling that he is entertaining the thoughts and treading in the very footsteps of God. (Cheers.) As to the lack of any definition of inspiration, it appears to me that it would be very strange indeed if we could define that Divine thing, the benefit of which we all get, if God has not

defined it for us. And as to the inaccuracies, discrepancies, and historical difficulties, let them be what they may, it has always seemed to me that even if it were allowed, as we by no means do allow, that they are all that any reasonable critic would allege them to be, they do not in the least affect the real truths of the Evangelical history, and do not in the least touch the substance of the message. After all, it is that substance of the message which constitutes the life and charm and power and spell of the book. It is the grand array of external evidence which has never been answered or invalidated, although it has come to be the fashion, one knows not how, to treat it in a lofty and disdainful manner, as if it had been answered long ago, or as if the evidence were so antiquated and obsolete that it did not deserve an answer. The argument from prophecy of the antiquity of the Scriptures, the grand argument from the miracles, the argument from the morals of the Gospel, and the argument from the life of Jesus Christ and the whole conception of His character—these things stand like the bulwarks and towers of the book, for no man has been able to cast them down. (Cheers, What I want to say and I shall say it with down.) —these things stand like the bulwarks and towers of the book, for no man has been able to cast them down. (Cheers.) What I want to say—and I shall say it with due regard to Lord Shaftesbury's hint as to the desirableness of the total state of the total shaftesbury's hint as to the desirableness of the total state of would not be without it, and above what he could be through any other literary effort. God makes him another man, with higher aspirations, and nobler purpose, and with a more throbbing zeal in his breast, and he does live by the aid of that book what he could not live without it—a life of justice, of gentleness, of goodness, of charity, and of benevolence. And we claim all such men as evidences for the book. (Cheers.)

We have the whole book substantially from God, and it will speak for itself, and answer all difficulties in the and. It carries its awararies but it also carries its awar. it will speak for itself, and answer all difficulties in the end. It carries its mysteries, but it also carries its own lights, will answer objections, and will also sanctify human life. It will teach public questions of truth; will sweeten the breath of society, and go far to settle many social and even political questions, that could not be properly settled without it; and it will make a brotherhood of nations; will fill the world with fruit; and though it may in the end no longer be used as an instrument, its words will live as imperishable monuments, and no doubt some of them will be chanted from the lips of men and angels in heaven. (Loud cheers.)

The Rev. Donald Fraser, of Inverness, Canon Conway, the Rev. Mr. Clifford, and the Rev. Mr. Saunderson, of India, followed. The latter said he had more confidence in the Word of God than in the had more connuence in the word of God than in the teaching of any preacher, and they had sufficient instances in India to prove that when the Holy Ghost was the expositor, the living preacher could be very well dispensed with. Education was making great progress in India, and this was just the time for the Bible Society to step in and present the Hindoo with a safe guide.

We see the result of education in the existence of an activity and progress and eagerness unknown in past times for the reform of Hindooism. Happily that system does not admit of reformation. In the hope of reforming it, the projectors of reformation are sapping the foundation of the religion of their fathers. (Hear, hear.) They are sending some of their most intelligent agents to different cities and towns throughout India; they are lecturing against caste, they are preaching against idolatry, they are advocating education, the instruction of females, the remarriage of widows; in fact, they are pulling down the very corner-stones of the superstitions of their fathers, and preparing the way for the Gospel of Christ. (Cheers.) The hitherto impenetrable fortress is not merely successfully assailed from without, but it is now betrayed by traitors within. These are at this moment attempting to blow up the fortress, and we see the defenders of it panic-stricken and paralysed. We see a great convulsion which is shaking the foundations of the vast fabric. The walls are gaping wider and wider every hour, and those who We see the result of education in the existence of an are gaping wider and wider every hour, and those who have hitherto defended them have discernment enough to perceive that very soon capitulation will be their only resource. We see the Hindoos being gradually let loose from their bondage without getting into any new system; we see them shaking off their old habits, but they are not yet embracing, in any large numbers at least, true Christianity. We see clearly that the Hindoo least, true Christianity. We see clearly that the Hindoo mind cannot rest where it is. Restless and weary with the attempt to find comfort for their souls, the natives seem now to be wandering about the world. We who have long laboured among them see that they cannot possibly find rest until they listen to the invitation of Him who said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." (Cheers.) They must take His "yoke" upon them, which is "easy," and His "burden," which is "light." The great progress which Christianity is through the Bible now making in India can only be appreciated by those who have laboured long there. Whoever may be discouraged with the progress of the work there, those who are engaged in the fight are not discouraged. They are still willing to give their time and their energies to that work, assured that sooner or later they will see success attending their labours, and an universal establishment of the kingdom of Christ. (Cheers.)

Pastor Boyjian, from Syria, who followed, gave some information relative to the missionary work going on in Turkey, which was filled from one end to the other with Bibles and religious tracts. Everywhere Christ and His religion were spoken of, and everywhere pure evangelical churches were established. But the missionaries could not accomplish this without the Bible. The Bible was printed and circulated in Syria many years ago through the agency of the British and Foreign Bible Society, and

There is the work which is completed of electrotyping the Arabic Scriptures, that have been translated by a labour of sixteen years by two missionary brethren of our country, largely assisted by British and other brethren, and designed for a hundred and twenty or a hundred and fifty millions of people, and which it is hoped will hold the same relation to that immense host that King James's version does to the English-speaking people of the globe. The society had likewise recently electrotyped a Slavonic and Bulgarian version of the New Testament. It has a most interesting work in the Southern States—that portion of the Union so sadly devastated by a war now so happily ended by the confirmation of the integrity and authority of the Government, and by the abolition of slavery. It is also engaged in the still more interesting work of providing the Scriptures for the four millions of freedmen delivered from their bondage by the war in which they had been engaged.

In the conflict between Protestantism and Romanism in England, he had no fear for the former :-

in England, he had no fear for the former:—

It was my great privilege last Monday evening to be present at the sitting of your House of Commons. I need not describe the incidents and main points of interest there, though those incidents are so novel and so imposing to an American eye. I sat there, rapt in wonder and delight with the scene that was enacted before me, and with the inimitable skill and grace of the actors; but as I hung on the lips of your political Chrysostom, how suddenly and unexpectedly did I meet with a revulsion. Among the objections to the measure that had been approved of by so decisive a vote of the House on the Thursday preceding, was this, that on the removal of exterior help, Protestantism must be overwhelmed by Romanism. I confess that all the Protestantism—may I not say all the religion—within me revolted at the thought, and the cry of my soul was, No! (Applause.) No, never. I do not, of course, take upon myself to say—this is not the place for any one to say—whether the exterior help of the Church is essential or desirable for it or not; nor do I say whether that help is needed for Protestantism; but I do say that if it be withdrawn there is power enough in Protestant truth any time and any where to conquer Rothat help is needed for Protestantism; but I do say that if it be withdrawn there is power enough in Protestant truth any time and any where to conquer Romanism. (Applause.) I am sure I cannot mistake the sentiment of every true Briton, as I know I do not mistake the sentiment of any true American, when I say an open held, a fair fight, and God help the right. (Loud applause.)

The vote of thanks to the chairman, which was moved by Dr. Fowler, was seconded by Mr. Brockerr, the treasurer, and briefly responded to.

The Rev. S. Bergne then pronounced the benediction, and the proceedings terminated.

IRISH EVANGELICAL SOCIETY. The annual meeting of this society was held on Monday evening at the Poultry Chapel, and was more numerously attended than for many years past. Charles Reed, Esq., F.S.A., the treasurer, presided. After devotional exercises,

The Rev. W. Tarbotton, the secretary, read the annual exercises are think set out with conceptual times.

annual report, which set out with congratulations that Ireland has at length secured that attention which she has long needed, and the hope was expressed that that interest would not slacken until every grievance contributing to her disquiet shall have been effectually removed, and her people led undoubtingly to feel that their welfare was bound up with the welfare of the entire empire. Beneficent legislation alone would not suffice for the elevation and happiness of her population; the only effectual and all-sufficient remedy for Ireland's many, woes was the glorious Gospel of the blessed God. The committee felt that the impending ecclesiastical committee felt that the impending ecclesiastical changes would open up that country to the Gospel of Christ, and desired to accept that responsibility and to fulfil it by increased efforts. The report referred in detail to the operations of the twentynine agents, ministerial and lay, of the society through all the four provinces of Ireland in twentyfour central stations and nearly one hundred out-sta tions. At Carrickfergus the work of evangelisation is proceeding successfully. At Straid the Rev. J. Bain's regular hearers in the central and out-stations number about 1,100, among whom are several Roman Catholics; church-members at central station, 134; Sabbath scholars, 200; Bible-class pupils, 21. At Ballycraigy there are two Sabbath-schools: one containing eighty-five and the other forty-seven scholars. At Moy and the eleven out-stations the congregations are encouraging in numbers. At Richhill there are 210 children in the Sabbathschool, and between 500 and 600 stated hearers. The station at Youghal, in the county of Cork, which is growing into an attractive watering-place, has been reoccupied, and some months since the Rev. H. Cope, of Walton, Norfolk, entered upon the duties of pastor-evangelist. In respect to Galway, a thoroughly Roman Catholic town, the

According to the census of 1861, there were only 1,232 Protestants, out of a population of 16,786. For about fifteen years the Rev. J. Lewis laboured in this place, at first almost without an individual to sympa-thise with him, and, throughout, amidst difficulties of which English and Scotch Christians can scarcely form which English and Scotca Caristians can scarcely form a conception. The congregation never became a large one; but, in anticipation of the time when, through God's blessing, it might be such, he erected a beautiful chapel, which, on his retiring from the sphere through ill health, was paid for. To this difficult but important centre, the Rev. William Jarrett has agreed to devote himself. It is a he found on reaching the placecentre, the Rev. William Jarrett has agreed to devote himself. It is—as he found on reaching the place—indeed the "day of small things"; but God is graciously giving him pleasing encouragement. His ministrations are highly esteemed. Professors and students from Queen's College frequently attend them. The congregation has considerably increased, and is still increasing. The people are beginning to show their appreciation of

report savs-

country. Their receipts from all sources were now 150,000l., and their issues about two and a quarter millions. They also had some special work before them:—

There is the real which is completed of electrotroping.

Reference is also made to the labours of the evangelists of the society at Galway, Limerick, and Ballinasloe, who are discharging their duties diligently and well. In prospect of the increased facilities which political changes may be expected, at no remote period, to supply, the committee of the society look with confidence to the friends of Ireland's evangelisation for that large and pecuniary help which will be needed. Meanwhile they ask for the prayers of Christ's followers throughout the United Kingdom. The funds of the society during the year amounted to 2,773L, being an increase of about 140L compared with the previous year. For this gratifying result the committee offer to all and several of their friends in England, in Ireland, and in Scotland, the assu-Reference is also made to the labours of the evanin England, in Ireland, and in Scotland, the assurance of their sincerest gratitude. The balance in hand is 2141, 8s.

The CHAIRMAN, after reading the financial state-ment, expressed his satisfaction at the prospect which presented itself of the disestablishment of the Irish Church. He bore willing testimony to the faithful labours of some of the humble working clergy of that Church—men who were receiving about 100% a year to do the work which non-resident incumbents in to do the work which non-resident incumbents in receipt of 700%. a year were neglecting. For himself, he claimed to be heartily Protestant, and he protested against the assumption that the Protestant cause was bound up in the interest and keeping of any section of the Church of Christ. The settlement of this question would bring Protestants in front of their great foe Popery. He believed that all branches of Protestants would exhibit increased with live in reference to the average limition of fundamental processes. vitality in reference to the evangelisation of Ireland when the disendowment and disestablishment of the Irish Church was completed. He remembered that when he was a boy, there were no meetings so well attended as those of the Irish Evangelisation Society, and he trusted that there would be a renewed interes

Mr. Reed being compelled to attend another meeting, resigned the chair to Mr. James Townley. The Rev. Dr. Morron Brown, of Cheltenham, in moving the adoption of the report and the appointment of the committee and officers, said that Ireland ment of the committee and officers, said that Ireland was at the present moment the centre of a large portion of the sympathy, thought, and inquiry of their countrymen, and it well deserved all the attention which was being given to it. It was an island of beauty, an island blessed with a marvellous power of fertility, and its people were about the most interesting on the face of the earth. Its social condition was at the present time decidedly an improved one. Emigration had been going on to a very large extent; manufactures had been introduced into some parts with great success. In the North of Ireland there was an amount of property, and even in the far an amount of property, and even in the far south the wages of the people were larger than had ever been known in the history of the country. There had been a vast amount of dialoyalty, country. There had been a vast amount of dialoyalty, but that feeling was passing away. The visit of the Prince and Princess of Wales had done much to revive the spirit of loyalty, and since Mr. Gladstone introduced his resolutions there had been a thrill of loyalty through the heart of Ireland such as had been scarcely known for the past half-century, and Fenianism was now all but stamped out. The papers had just described its finale, for it appeared that while some of its leading spirits were assembled in one of the towns of America, and while stamping and making the noises which accompany excitement, the floor gave way and they were precipitated into the cellar. That was pretty much the condition of Fenianism at the present moment—it was in the cellar. In reference to education the country had Fenianism at the present moment—it was in the cellar. In reference to education the country had made considerable advance; the Government schools, with all their defects, had done and were doing a vast amount of good. He agreed with what had been said by their chairman as to the evil of Popery; he believed that Irishmen had been prevented, by the sense of the injustice wrought by the Irish Church, from giving attention to the claims of Protestantism upon them; he rejoiced therefore in the prospect of its disestablishment.

The Rev. J. B. Figgis, M.A., of Brighton, in seconding the resolution, reminded his hearers that the early history of Christianity in Ireland was distinguished by its contentions for independence

tinguished by its contentions for independence against the claims of the Papacy. It was England that assisted to forge the fetters of that Papal system under which Ireland was now enthralled, and which, when those fetters had been forged, established there an alien Church with a liturgy which the people could not follow. The Protestants of Ireland were about one million in number, about equal to the population of the Tower Hamlets. He did not know the number of Congregational chapels in the Tower Hamlets, but fancied they would consider that there was a somewhat fair proportion if they had thirty chapels and one hundred out-stations, as the Congregationalists had in Ireland. He urged upon the committee the importance of using efforts not only to maintain the purity of their principles among Protestants, but also to attack the giant evil of Popery. He looked forward with hope to the time when, through the simple teaching of the Gospel, Popery itself should fall, and when the green hills of old Ireland would once again resound with the pure Gospel of Christ—when they should witness there a glorious Church full of purity instead. witness there a glorious Church full of purity instead of corruption, full of truth instead of error—the Gospel of Christ fully preached, and the voice of praise and thanksgiving ascending from the shores of this correct at the correct of the shores of t this sorrow-stricken land.

HENRY LEE, Esq., of Manchester, supported the resolution. He said that twelve or fourteen years

ago he had under his control about a thousand people in the neighbourhood of Belfast, and was much struck with the politeness and courtesy which exist among the labouring classes. The people were naturally quick and intelligent, and he trusted that the measures now proposed would be the means of regenerating Ireland, not only by removing a great injustice, but by stirring up the people to greater activity. Making allowance for the numbers who had emigrated, for a large number absorbed by the Presbyterians, and for the fact that some of the churches formerly connected with this society had become self-supporting, still he regarded the circumstance that the society had only thirty churches, 134 teachers, and about 1,400 scholars, as a proof that the injustice which had prevailed in Ireland had also had an injurious effect upon their operations. He believed the past immobility was about to give way to an era of great activity. He was not quite sure that they did not need something of this kind. They had for years prospered commercially, and indulgence in all kinds of luxury had been the characteristic of the age; they had spent a great deal more upon themselves and their comforts than upon the Gospel of Christ. Until each individual in our Christian churches feels more deeply the responsibility cast upon him, neither Ireland, nor England, nor Scotland, nor any part of the world, would be brought to the knowledge of the truth. They must put forth prayer that Christ's kingdom might come, and His will be done on earth as it is in Heaven, and work to bring about that result. When injustice was removed, those who belonged to the body which had never received favours from the State would stand in a good position to go throughout the length and breadth of the land and preach the Gospel,

The resolution was carried unanimously.

The Rev. Newman Hall, Lilab, proposed the second resolution:—

The Rev. NEWMAN HALL, LL.B., proposed the econd resolution :-

That, believing that the difficulties of Irish evangelisation have greatly arisen from the State endowment of various religious bodies in that country, and rejoicing in the conviction that the coolesiastical changes impending are eminently likely to afford facilities and openings for evalugelistic effort heretofore unknown, this meeting would express its earnest desire and hope that the Irish Evangelical Society may be enabled, by the increased liberality of its friends, largely and speedily to add to the number of its agencies in the sister island.

The resolution (said the speaker) spoke of the diffi-culties of Irish evangelisation, arising from the State endowment of various religious bodies. The diffioulty was twofold. First, such endowments dis-courage zeal in the Church endowed, which will rely on the extrinsic aid instead of putting forth its own strength to the utmost. He will not swim the best on the extrinsic aid instead of putting forth its own strength to the utmost. He will not swim the best who uses corks. A man will always be lame who leans on a crutch. Necessity is the mother of effort, and with effort comes health and beauty too. A rich congregation sustained by the State will never be so zealous, so useful, so generous, as a congregation of poor, dependent on themselves. Place together two such churches—equal in numbers—and who can doubt which will be the purest, the most active, the most productive of good works? In Ireland the Protestant bodies sustained by the State depend on that support, and do not put forth their own strength. And this operates injuriously on others. For a scale and standard of personal contribution is thus established which has a tendency to depress voluntary effort even where no such extraneous support is given. We all sot and react on each other. And if a large portion of the Christian community depend on Government for providing them with the means of religious worship, the absence of a generous voluntaryism in them will tend to depress the spirit of zeal elsewhere—as an iceberg lowers the temperature around. All voluntary churches thus suffer from the influence of endowed churches in their neighbourhood. Then there is the more obvious difficulty arising from a sense of wrong in those whom we seek to win. Could any measure be devised more likely to prevent the success of Protestantism in Ireland than to connect Protestantism with even the appearance of injustice? What do we seek in making Ireland Protestant? Is it to secure with even the appearance of injustice? What do we seek in making Ireland Protestant? Is it to secure certain buildings, glebes, tithes, and political privileges? Or is it to convince the minds and win the hearts of the Irish people so that they may value pure Scriptural Christianity? How are they likely to listen to us with candars. to listen to us with candour when we approach them in the attitude of aggression? Reverse the case. in the attitude of aggression? Reverse the case. Suppose that Romanism were to possess the churches, the tithes, the political privileges, of the Establishment of this country, we Protestants being an overwhelming majority of the nation, should we endure such a wrong? or if we endured it, should we be the more disposed to listen to the teachings of Romanists? To succeed in converting us they must first cease to do us wrong. And so with Protestantism. If glebes and tithes are threatened, it does not follow that the Church is in danger. The Church is follow that the Church is in danger. The Church is measured by the convictions and affections of living souls, not by incomes or buildings. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." therefore, in the terms of the resolution, that " the ecclesiastical changes impending are eminently likely to afford facilities and openings for evangelistic effort heretofore unknown." A barrier will be removed which was fatal to our advance. For though our society never shared in the wrong compand and though our Churches never received a penny from the State, yet we have shared in the general Protestantism as such. The inour society never shared in the wrong complained of, odium attaching to Protestantism as such. jured and indignant do not make fine distinctions. In vain we insisted that we at least were disinterested. We were in their eyes only a feeble

company in the great army come professedly to free them from superstition, but as a whole maintained by resources wrongfully wrested from themselves. And so we have laboured to a great degree in vain. We have long protested against having our religion of truth and love upheld by injustice. We have been indignant that going to win the Irish to our faith, that faith should be sustained by property belonging to a nation, four-fifths of which regarded it as heresy. And we rejoice that now at length not only we, but all our fellow Protestants, will labour no longer under such a disadvantage. Enmity to the Episcopal Church! We have no such enmity. We desire its disestablishment for its own good. Equally we desire the disestablishment of Presbyterianism; equally we should protest against the establishment and endowment of our own churches. Instead of injury, we anticipate only good to the Episcopal Church in Ireland. Relieved of many encumbrances, it will be like our army in Abyssinia, which only advanced to its goal, and won its triumph, which only advanced to its goal, and won its triumph, when it had shaken off the camp followers, who attended it only for ostentation or for gain, and when the true soldiers were left unembarrassed in their march. The Episcopal Church may for a time have fewer officials, but it will have more workers; less pomp but more purity; less gold but more glory. It seems to us lamentable that good Christian men should utter lamentations over an inevitable separashould utter lamentations over an inevitable separation between the State and the Church, as if truth were in peril, and Christianity itself threatened. Tell it not in Gath! publish it not in the streets of Ascalon! How Philistia must triumph at the seeming despair of those who boasted that they alone possessed the ark of God, and who now predict nothing but ruin, unless that ark is defended by the arm of the State! We think better of our Christianity, better of our Protest. better of our Christianity, better of our Protestantism. And we thank God for raising up a statesman for this great work, whom none can suspect as being indifferent to the cause of true Scriptural religion. (Great cheering.) It is no heartless sceptio, saying in scorn, "What is truth?" It is no selfish politician caring nothing for any Church, and only using religious phrases, and appealing to ecclesiastical prejudices in the service of personal ambition; we know that in all he does relating to religion he will be animated by a reverent spirit, zealous for the ark of God above all considerations of self. But we rejoice that he sees that that ark cannot be honoured by injustice and defended by wrongdoing. He may not as yet see as we see the principle of religious freedom in the universality of its application. We will not embarrass him by our wider views. The question for the present time is the one on which alone legislation is at present practicable. The cases of Ireland and England differ in circumstances-and though we may wish for the extension of the principle nearer home, we must admit that others may be most sincere in maintaining an Estab-lishment in England when they can no longer defend it in Ireland. An eagle that has already seared so high may fly higher some day; but we will not re-proach it that it does not as yet look beyond the eyrie it now strives to reach. But shall it be a reproach that he has soured at all? Shall the bird of heavy wing that never flew higher than the barn roof condemn the pinions that climb the solar beam? As well might the stagnant pool deride the mountain stream as it dashes and sparkles by, that it stays not where it first gushed forth from the rock, but ever receiving addition to its volume in many a tiny rill, and never tarrying where it was, rolls onwards to the great ocean. Whether in all respects he agree with us or not, we thank God for such a statesman; one who is willing to find truth in regions foreign to his early researches; one who places conviction before convenience, and principle above policy; and we will not cease to pray that God may supply him with all needful grace and wisdom for the work he has undertaken, and the high position he must soon fill as the chief director of the destinies of this great empire. (Renewed cheers.) I will only add a word in reference to the practical conclusion of the resolution. Under these oircumstances, increased liberality is asked for from the friends of the society, that the number of its agencies may be increased. I would respectfully suggest as my private opinion that, instead of ining the number of small and weak Independent es, it would be desirable to obtain the services of two or three first-rate evangelists who might go through the length and breadth of the land, not to gather congregations in the first in-stance, but to rouse public attention to the great truths of Protestantism; and that while our earnest desire is to win our fellow-subjects from a system which, we believe, is one of spiritual bondage and darkness, that the best method of doing this is not to begin by assailing any part of what to them is sacred, but by proclaiming those great truths of the Gospel about which there is no controversy, but which, when received, will at once open the door to the reception of all Scriptural truth. And, let me say, that however much we value our Independency, our efforts should be put forth, not so much to set up our system in Ireland as to preach the common ap our system in Ireland as to preach the common salvation; and that, however much we value our Protestantism, even this, as a distinctive term and system, should be held in abeyance. Let Romanists feel what is, indeed, the fact: that we want to win them, not to our creed, but to our Bible; not to our abunches but to our Bible; not to our churches, but to our Saviour; not to ourselves, but

to God. (Cheers.)

The Rev. A. RAMSEY, of the Adelphi Chapel,
Hackney-road, seconded the resolution. He said

it had been remarked that Independency in Ireland was a failure, that free churches could not exist, much less grow and flourish in that land. He had read the strictures which appeared in the Standard newspaper upon the Irish Evangelical Society, and he would say, if the graft of Protestant Nonconformity did not flourish in that country, it was because that old he was the Friends Fatch light and that old barren stump, the Episcopal Establishment, still cumbered the ground, sapping out the vitality of the soil. He rejoiced in the prospect of that upas tree being cut down, the influence of which had been a chronic blight on evangelistic progress. When that had been done they might look for the fulfilment of the promise, "Instead of the thorn, shall come up the fir-tree, instead of the brier, the myrtle tree." Let them unshackle the religion of the reformers, loose from her fair neck the band of State patronage and priestly arrogance, and then see if the liberated truly Catholic Church, under the headship of the enthroned Redeemer, would not then go forth conquering and to conquer, overpowering national prejudice and sectarian animosities.
They had heard of the North of Ireland. When travelling in the Popish south-east of Ireland he became acquainted with three men connected with the free churches who had banded themselves together in hele fellowship and appear for the selection. gether in holy fellowship and prayer for the salva-tion of souls. It was sometimes said that churches in Ireland are small, but for zeal, piety, union, and devotion, many of the churches of England would do well to imitate them. These three, although belonging to different denominations, worked heart and hand. About twelve months previously they resolved to speak personally and directly to every Protestant to whom they had access, and one of the three, a medical gentleman, said he had stood by the bedside of almost every one who had died, and he could not call to mind a single instance in which the parting soul had not borne testimony that it was going to be with Jesus. They had no occasion for despondency as to the religious future of Ireland. Her harp is still hanging on the willows silent and mournful, but he believed that the day of her redemption was drawing nigh.

The resolution was unanimously adopted, as was also a vote of thanks to the gentlemen who had occupied the chair during the evening.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The sixty-third annual meeting of this society was held on Monday morning, at the society's institution in the Borough-road. A letter was read from Lady Russell regretting that Earl Russell, the president of the society, was prevented from taking the chair as usual by being confined to his bed with a cold. In the noble earl's absence Mr. J. G. Barclay presided, supported by Mr. J. W. Pease, M.P., Sir J. K. Shuttleworth, Bart., the Rev. Dr. Hugh Allen, Mr. J. A. Hardcastle, M.P., Sir Walter Stirling, the Rev. Mark Wilks

Mark Wilks, &c.
Mr. E. D. J. Wilks presented an abstract of the report, from which it appeared that there are in training at the Borough-road sixty-nine young men, and at Stockwell 102 young women, all of whom are in residence. The report of her Majesty's inspector upon the state of these training colleges was eminently satisfactory. Of the 164 students of both sexes presented at the last Christmas examination for certificates, there was but one failure, while 141 certificates, there was but one failure, while 141 passed in the first and second divisions. One hundred and twenty schools had been supplied with teachers during the year, and nearly all the students of the second year had been required to go out, from periods varying from three weeks to two months, to supply schools which must otherwise have been closed or had lost the Government grant. At the model school for boys in the Borough-road 579 children had been admitted, and at the girls' school in dren had been admitted, and at the girls the Borough-road there are 293 children. Practising schools for girls and infants at Stockwell are quite schools for girls and infants at Stockwell are quite schools for girls and infants at Stockwell are quite schools. full, and many are waiting for admission. The agency department of the society's operations, which includes the inspection of schools, conferences with committees, the conduct of public examinations, &c., continues to be much valued and very successful. Chiefly through this agency, fifty new schools have been opened this year; twenty-one are in course of erection in Wales alone, and many have been en-larged and improved. The desire to obtain Government aid is increasing on every hand. Eighty-two grants of school materials have been made during the year, thirty-eight being to new schools, and twelve to foreign parts. An extended correspondence has been maintained with missionaries and others abroad. One teacher has gone out to establish and conduct a training school for teachers in Madagascar, another as secretary to the board of education and inspector of schools in the Bahamas, and a third is likely to sail in August to the South Seas. The balance-sheet for the year showed a deficit of 38l. 13s., the receipts from all sources being 14,490l. 9s., and the expendi-

Sir J. K. Shuttleworth moved the adoption of the report. In alluding to the various losses which the society had sustained, he referred to the death of Lord Brougham, one of the founders of the society; and he thought they ought not to meet without recording their deep sense of the prodigious services which Lord Brougham had rendered—first, as being one of the earliest advocates in Parliament and elsewhere of the education of the mass of the people by the wise and generous proposals which he then made for bringing parochial education to bear throughout the country, but which had yet failed to obtain full success; by the commission which was issued at his recommendation and under his influence in Parliament, for inquiring into the endowed charities of the United Kingdom, which had not yet borne its fruit, but

which had left a record of labours of inestimable value to the whole country; and by his great services in connection with public liberty, the amendment of the law, the amelioration of the condition of the people in every direction, and the emancipation of slaves. (Cheers.) He regretted that Earl Russell, who had seemed to renew his youth in the past year, and had given evidence of a deep and wise interest in some of the most critical questions of the day, especially in that of public education, was unable to be present. As a supporter of the society, he (the speaker) rejoiced in the proof which the report gave of its energetic action and success. He believed that the future education of the country would be more generally congregational than at present; but that would in no way diminish the usefulness of the society, but rather increase its importance. (Cheers.)

Mr. J. W. Prase, M.P., In seconding the adoption

Mr. J. W. Prass, M.P., in seconding the adoption of the report, also referred to the loss of Lord Brougham, and paid a higher tribute to his varied talents. He believed they lived in times which seemed eminently favourable to the society's system of education. He wished to bring no religious views before the meeting; but when they saw the present condition of the National Church they might be sure that a system of education in which the Bible alone was the text-book would be a style of education which would be more and more in favour with the great masses of the people. (Cheers.) He expressed his sympathy with the teachers, and gave it as his opinion that the only foundation for the technical education which was so much talked about was a good elementary education. (Cheers.) The report was unanimously adopted.

Mr. J. A. Hardcastle, M.P., in moving a resolution affirming that the present state and prospects of elementary education were encouraging, said he was glad to see that the middle classes of the country were now taking up the question, and were practically alive to the necessities of the case. When they took up a matter it was tolerably sure of being carried out. (Cheers.) The resolution was seconded by the Rev. W. Jones. It was carried unanimously; and the meeting was afterwards addressed by other speakers.

#### LONDON CITY MISSION.

The annual meeting of the friends and supporters of this society was held at Exeter Hall on Thursday, and was numerously attended. The Earl of Cavan presided, and on the platform were the Revs. Dr. Miller, D. W. Wilson, D. Fraser, A. M'Millan, D. Wilson, J. Robinson, and J. Garwood; Colonel Lavie, Colonel Turner, the Rev. C. J. Glyn; Messrs. J. G. Hoare, G. Williams, G. Hanbury, W. H. Cox, J. G. Sheppard, and a number of the friends of the mission. Prayer having been offered by the Rev. J.

The Rev. J. GARWOOD, the secretary, read the report. It stated that during the year the society had had financial and other difficulties to encounter, but on the whole it had made more progress than might have been anticipated. The receipts of the year were 36,4641. 17s. 4d., which was an increase over those of the previous year of 1,5041. 1s. 6d., the increase being mainly in the amount derived from legacies; but, on the other hand, the receipts from legacies in the previous year or two had been exceptionally small. In addition to the ordinary receipts, 7131. 13s. 2d. had been received from the Disabled Missionaries' Fund. At the previous anniversary the committee had the painful duty of reporting that their expenditure had exceeded their receipts by more than 2,000l., and they had therefore been compelled to reduce the number of missionaries, but had resolved not to reduce them below 850 without making a special effort to increase the recepts. They were now thankful to report that after the expenditure of the past year had been met, there remained over 768L, and that the number of missionaries had been increased to 355, with the promise on the part of the committee appointing missionaries to six other districts, making the number of missionaries 361. This increase in the number of workers with the increase of the population, but on the other hand the committee could not but feel it to be a cause of thankfulness. The past year had witnessed a far more than ordinary degree of suffering on the part of the classes visited by the missionaries, some branches of trade having been almost at a stand, and large numbers of families of the working classes had been more or less in a state of classes. classes had been more or less in a state of distress. During the year, through the instrumentality of the society, 1,335 drunkards had been reclaimed, 676 families had been induced to commence family prayer, 1,440 persons had become communicants, 9,202 children had been sent to schools, 6,882 visits had been paid to adults who had subsequently died, 37,111 in-door meetings and Bible-classes had been held, and 16,251 meetings in factories, workhouses, and penitentiaries; the number of domiciliary visits had been nearly 2,000,000; and 6,799 copies of the Scriptures and 2,794,833 religious tracts had been distributed. The report also entered into some interesting particulars of the character of the work, showing that some of the meetings had been attended entirely by black men, others by Spanish and Portuguese sailors, the services being conducted in Spanish, and others again by German and Polish

The adoption of the report was moved by Rev. Daniel Wilson, seconded by Rev. D. Fraser, and unanimously carried. The Rev. Dr. MILLER moved a resolution:—

a resolution:—

That with the present increasing active exertions of others to imbue the minds of the working classes with the principles

of Romanism and Rationalism, this meeting desires to recognise the increased importance of more realous afforts on the part of the friends of the Gospel in united co-operation to inculcate the great truths of the Bible in all simplicity on the masses of the metropolis.

In the course of his speech he said that the great difficulty which a clergyman presiding over a large parish had to contend with, was the impossibility of carrying on personally to any great extent this house to-house visitation. Domiciliary visitation must therefore be the great work of the city missionaries, and great stress should be laid upon it. He was a great believer in the movement for preaching in theatres though when he was ordained it certainly neve occurred to him that he should have an engagement at Sadler's Wells. (Laughter and oheers.) He gloried, also, in the throwing open of St. Paul's by the Bishop of London and the Dean and Chapter. He loved to see such places utilised, instead of being left to the vergers as a many of obtaining for He loved to see such places utilised, instead of being left to the vergers as a means of obtaining fees, or converted into a gallery of works of soulpture for people to stare at. But the services in St. Paul's and Westminster Abbey did not touch the class of persons who were touched by preaching in the theatres. Nothing did touch them but open-air preaching, and to that movement he heartily wished God-speed. (Cheers.) The great secret with regard to the working classes was that they were indifferent and negligent, but he did not think they had a leaning to downright and positive infidelity. (Cheers.) In conclusion, he asked the meeting to sympathise with what was being done by the city missionaries; and, although a painful contrast had been drawn between the increase of this society and the increase of the police-force by 1,000 men still a great deal of advantage was derived from the working of this and kindred institutions. What they now required, subject to the Divine blessing, was a combination of all the agencies new at work. They must begin with the dwellings of the poor themselves. They must first of all make it possible for them to live with common morality and decency, and then they could go on with all the other agencies, looking up, above all, for the outpouring of the Spirit's blessing.

Mr. J. Gurner Hoare, in seconding the resolution, commented upon the practical working of the left to the vergers as a means of obtaining fees, or

Mr. J. Gurney Hoare, in seconding the resolu-tion, commented upon the practical working of the society, and expressed his regret that while the population of London, since 1835, had increased by more than a million, the number of their missionaries had never reached the numbers which they had hoped for at the commencement of the society.
On the motion of Mr. R. C. L. Bevan, seconded

by Rev. E. A. Telford (who said that in one square mile in Spitaifields, there was a population of 110,000, and out of that population there were no less than 16,000 children who never went to school at all, and that hence they ought to stand shoulder to shoulder in God's work, trying who should do most good), a vote of thanks to the chairman closed the proceedings.

#### HOME MISSIONARY SOCIETY.

The annual meeting of this society was held on Tuesday evening in Finsbury Chapel, when there was a numerous attendance. Mr. Samuel Morley presided, supported by the Rev. J. H. Wilson, Rev. A. M. Brown, LL.D., Rev. Dr. Ferguson, Mr. T. Barnes, M.P., Rev. S. Hebditch, Mr. H. Spicer, Rev. Professor McAll, Mr. J. Alexander, Rev. E. Mannering, Mr. Claphan, Rev. Dr. Rees, Mr. H. Varley, &c., in addition to numerous ministers who formed part of the audience.

The proceedings were commenced by the hymn being sung, "Shine, mighty God, on Britain shine," after which the Rev. S. Hebditch offered prayer.

The Rev. J. H. Wilson, the Secretary, read the forty-ninth annual report, which stated that during the past year the agents of the Home Missionary Society preached the Gospel in 876 towns, villages, and hamlets, containing a population of nearly 800,000 souls, spread over thirty-nine counties in England and Wales. In the mission chapels and rooms there were 42,000 adult hearers, 17,663 children taught on the Sunday by 1,969 teachers, and 1,589 young persons in Bible-classes, besides nearly 2,000 children under instruction in 34 weekday schools. The organisation consists of 55 groups stations, each station having from three to eight villages, forming one group, sixty pastorates, with one or two villages to each, and 70 evangelists, who do the same kind of work in the counties which efficient city missionaries do in towns. Last year these evangelists visited 26,000 families; held 6,000 cottage and other meetings; distributed 362,000 tracts, and, with the other agents, sold 1,722 copies of the Scriptures, more than 110,000 religious periodicals, and were the means of bringing 1,105 members into the fellowship of the mission churches.

Compared with the returns of 1866.7, the number of grants shows a large increase. Compared with those of 1863, when the present system of means was adopted, the numbers are as 115 to 191, while 247 labourers have been added to the free service roll—the largest number of agents and free workers ever employed by the society. The cost of these enlarged operations has fallen in nearly equal proportions on the Home Missionary Society, county associations, and the people amongst whom the missionaries have been at work; and so zealous and earnest have most of the county associations now become, that if the society had the means, twenty additional evangelists could at once be placed in the field. During the year new central chapels have been built and opened at Rugby, in Warwickshire, and Canning Town, in Essex, both aided by the society. A new chapel is in progress at Hythe, in Kent; another at Compared with the returns of 1866-7, the number of chapel is in progress at Hythe, in Kent; another at Billingshurst, in Sussex; while four new mission chapels have been erected in Wilts, Devon, Dorset, and Sussex, in connection with the grouped stations.

New grants were made during the year to about a

dozen places, and the spiritual condition of the mission churches in connection with the mission churches in connection with the society is reported to be hopeful. The report speaks satisfactorily of the condition of the grouped stations. One case is mentioned by way of illustration, that of a district in Devonshire.

grouped stations. One case is mentioned by way of illustration, that of a district in Devonshire. There is here a group of five villages, from two to four miles apart, a large and commodious chapel in the central one, and smaller chapels in the others. Connected with this agency are day and Sunday-schools, with an active band of local teachers and preachers. The pastor resides in the principal village, holds services, and superintends the work in all the others. He has a colporteur-evangelist, who visits from house to house, holds cottage prayer-meetings, and supplies the villages with cheap Bibles and wholesome literature. In his report, this evangelist says:—

I am more than ever convinced that this is the kind of agency that we require for the scattered population of our rural districts. The colporteur evangelist to preach the word in the homes of the people—to visit the sick and the dying—to read the Word of God to the ignorant—and to introduce the Scriptures and a pure Christian literature into every village, hamlet, and parish where ignorance prevails, or a pernicious literature abounds. During the past year there has been sold in fifteen parishes rather more than 500 copies of the Scripture, and we have put in circulation over 40t, worth of Christian literature. Our magazine sales alone amount to 400 per month; tracts are freely distributed. Little more than six years ago there was scarcely a magazine in circulation in these parishes; no tract circulated, or Bibles sold. Since we commenced our evangelistic work here, rather more than two and a half years ago, we have circulated 1,300 copies of the Scriptures and sold nearly 100t, worth of Christian literature. Ought we not at once to send out holy, God-fearing men to reclaim the moral wastes of our rural north districts by such means? In no other way can we reach them—by no other means so effectually overcome evil with good.

Particulars of a similar nature are given relative to the work carried on in a large and dark district

Particulars of a similar nature are given relative to the work carried on in a large and dark district of Dorset and in North Devon. In the last-named district the grouping system has answered admirably, but it is stated that there is an area of no less than but it is stated that there is an area of no less than a hundred square miles with only one resident Nonconformist minister. It is stated that the labours of the lay evangelists continue to prosper, and that in many districts there is a steady growth of Christian life among the poor villagers. But opposition in some quarters is increasing rather than diminish

ing—

There are many districts where no footing can be obtained for the central agency, in consequence of High-Church opposition, and where the evangelist alone can do the work of God. In Norfolk, for example, there is an important sea-side town (a watering-place) where every householder is bound by the terms of his lease to allow no Dissenter to hold a religious meeting in any of his rooms; and where one of our brethren was recently put to heavy legal expenses for giving the use of seats from his premises to accommodate strangers, who had gathered in the open air to hear one of our agents preach the Gospel. But, here, as in many other places where fixed agency cannot be introduced, our evangelists are working bravely, and becoming the pioneers of central churches which will yet be formed. Even in this part of Norfolk, a proprietor, whose heart has long been with us, has built a beautiful chapel and parsonage, where the labours of a devoted evangelist have been consolidated, and where a church with nearly a hundred members now exists, under an ordained pastor, not for itself only, but for two or three villages in its neighbourhood which were very destitute of the means of grace.

In some quarters, however, there has been a healthful reaction, promoted by the strong feeling excited against Ritualism, as in the case of Calne, where a Free Church has been created. The committee of the Home Missionary Society, therefore, hope that this kind of lay agency will be increased, and that "God will raise up men of pre-eminent piety and power who, beyond the limitations of the pastorate, will devote themselves to the exclusive work of preaching the Gospel throughout the land." Reference is made to the several missions partially supported by the society, and to the training institutions of Nottingham, Bristol, and Cotton end; but, says the report, "experience continues to proves that the best training for the lay evangelists is the work itself." The report concludes by a reference to the itself." The report concludes by a reference to the approaching jubilee of the society, and of the great work that still lies before it, notwithstanding what has been done. The present momentous orisis in the ecclesiatical history of England increases the responsibilities of the society. The committee, therefore, renew the appeal to take this favourable opportunity for increasing the annual income to 10,000l., which would enable them to keep in the field one hundred evangelists and all the other agencies. This claim is enforced by the telling fact that, to a great extent through the agency of the society, the income of county associations connected with them has increased from 12,000l. to 18,000l., and that since its formation, thirty-three stations have became self-supporting at home, while some of the converts who emigrated, have established Christian missions abroad.

The financial statement showed that the income of the society for the past year was 7,027L, and the expenditure 6,431L; showing a balance in hand of 596L.

The CHAIRMAN, upon rising, was received with loud and long-continued applause. He said he had so often advocated the claims of the society that to-night he should only trouble them with a few words. He never felt more confidence than he now did in appealing to them for help in reference to its various opera-tions. He was satisfied that the society had a claim

upon the wealth of the churches. At a time when props of all kinds were giving way, when they were more than ever likely to be thrown with more distinctness on the true voluntary principle, it was their bounden duty to rise up as they had never done before to the height of this great work. (Cheers.) It might have occurred to some who had looked into the report that their balance-sheet showed a uniform amount from year to year. If the extent of their success were to be tested by the amount of money that flowed into their treasury, he should be tempted to speak with less confidence than he did. The work, however, was ready to be tested by the life and power belonging to it. They had been anxious to stimulate and strengthen local efforts. He believed that at no former period were county associations more anxious to carry en the work. He felt bold in appealing to men who were giving little largely to increase their contributions. He believed the committee was honestly doing its duty, and that the field of effort before them amply justified them in the use of strong words in appealing to those who had the means for their co-operation in the work. (Cheers.) Mr. Wilson had introduced the idea of the Jubilee Year. Well, that was one means of gettir: money, and they must adopt all methods, he supposed to induce those to give five pounds who were row only giving their one or their two. But he preferred that they should think of the immense rasults to be obtained by this home mission work. There was, in the West of England, a district of one hundred aquare miles where there was no second Nonconformist agency. Could they not see that there must be great spiritual destitution in such a place as that? (Hear, hear.) There were other parts of the kingdom where the most terrible destitution existed. He should be glad to see a multiplication of what might be termed irregular agencies. They was to jubilant a tone in the minds of many with regard to the present aspect of ecclesiastical affairs. (Hear, hear.) He believed that there upon the wealth of the churches. At a time when props of all kinds were giving way, when they were props of all kinds were giving way, when they were more than ever likely to be thrown with more distinct-(Cheers.) A time of persecution might thin their ranks of waverers, but it would not take from them one true man. He had no doubt good would come out of evil. But the time called upon them to make all sacrifices, to use every effort in doing their own work. In conclusion, he pressed upon them the importance of enabling the Home Missionary Society to render efficient service. His own personal interest in it had not diminished. It called for personal consecration as well as the giving of money. If he should be again treasurer, he would again support it to the utmost of his ability. He should be only too glad if the churches generally allowed the society to have a larger claim. generally allowed the society to have a larger claim upon their regard. Of all the institutions which during this interesting month of meetings were being supported, he did not know one more worthy of being heartly kept up than the Home Missionary Society.

(Loud cheers.)
The Rev. A. MORTON BROWN, LL.D., moved—
"That the report now read be adopted, printed, and published, and that the following ministers and gentlepublished, and that the following ministers and gentlemen constitute the committee for the present year."
(Names read) He said he rejoiced that they had returned with their Home Missionary Society to their old place, and that they were meeting in Finsbury Chapel. (Cheers.) He could not help thinking that their jubilee year had been entered upon under most favourable circumstances. This morning it was their privilege to listen to one of the most eloquent, able, and masterly addresses which had ever been delivered from the chair of the Congressional quent, able, and masterly addresses which had everbeen delivered from the chair of the Congregational Union. (Cheers.) He might be permitted to doubt whether there was an archbishop or bishop on the bench, a dean or any Charch of England dignitary, who could have given such an address as was delivered in their hearing that morning. Under the influence of that address they now met to advocate the claims of the Home Missionary Society. Then that day, also, they had had the privilege, so far as they were concerned, of settling the Irish Church question. Just now they had heard that the Queen had sent a message relying on her faithful Commons, and desiring that her interest in the temporalities of the Irish Church might not stand in the way of the consideration by Parliament not stand in the way of the consideration by Parliament of any measures that might be entertained in the present session. (Loud cheers.) Under these circumstances he thought he was justified in saying that they had begun their jubilee year under auspices of a most favourable character. It occurred to him to ask on the present occasion for what purpose the Home Missionary Society was established? The question Missionary Society was established? The question took them back to the year 1819. It might, perhaps, be said that it was a shame that England required such a society, especially when the pretensions of the parochial system were taken into account. But if they went back to 1819, they would find that there was the most urgent need for starting of such a society. What was the state of education then? There were dame schools for the young, and what kind of teachers these dames were everybody knew. Schoolmasters were men who had failed in everything else. Children went to school not to be taught, but to be kept quiet. (Laughter.) The schoolmaster could spell the word "dictionary." This was the condition of the country with regard to education. And spiritually matters were not much better. Now and then you met with a thoroughly Evangelical clergyman, but he was looked upon as a rare avis, and he had no fellowship with his own brethren. The high-and-dry clergyman was the representative clergymen of the time. The teaching of such clergymen in rural districts, was such that it was time indeed for the Home Missionary Society to arise. Was it right to leave the population was time indeed for the Home Missionary Society to arise. Was it right to leave the population of these great districts destitute? No! said such noble men as Henry of Tooting, Matheson, and Dunn of Pimlico. Those noble men are gone! They rest from their labours, but their works follow them, and the work which they originated should now be energetically carried on by their descendants. (Cheers.) But what had the society been doing? One of its main intents was to work in connection with the country associations, not apart from them. or indecountry associations, not apart from them, or inde-pendent of them, but hand with hand, and heart with heart to strive together for the glory of God. He then instanced many districts in which the society was doing efficient service, and appealed to the meeting to give it a vigorous support. Rural districts should not be given up to the tender mercies of the Ritualists, but they should be occupied by spiritual men, who would in all simplicity declare the way of salvation, so that the most ignorant villagers should not be left ignorant of the highest and best knowledge. (Cheers.) Mr. JOSIAS ALEXANDER seconded the adoption of

the report. He said he had been thinking what an excellent Florentine republican their chairman would have made. In its high day of prosperity the citizens of Florence were always to be found in their countinghouses in the morning, in the halls of the Legislature in the afternoon, and in the evening eighty thousand citizens were found on the banks of the Arno, when called to do battle for their country. Now he was sure that their chairman was always to be found in his counting-house in the morning; ere long he (the speaker) hoped he would be found in the halls of the legislature in the afternoon (loud cheers); at night he was always ready, whatever had been the avocations of the day, to come forth and do battle on behalf of the oppressed, the miserable, and degraded. (Cheers.)
It was a very glorious thing to live in the England of
to-day. The old land was never dearer to their hearts than now. Slowly but surely England had been building up a national, social, and religious life; and if building up a national, social, and religious lite; and it he were asked what were the foundations of this life—what the foundations of England's greatness, he had only one answer to give—her glorious Christianity. (Cheers.) They were there that evening in the interests of the Home Missionary Society. Nonconformity had area witnessed for the truth and reality. formity had ever witnessed for the truth and reality of things. It did so in 1662. Nonconformity witnessed for the truth in the Fleet Prison and in the Smithfield fires, where noblemen proved themselves willing to suffer the loss of all things for the truth's sake. ing to suffer the loss of all things for the truth's sake. Nonconformity was witnessing still. It was saying to the Legislature that Christianity did not require for its support the earthly prop of the State—that there was a living power in it which could do more in elevating the country than all other things put together. They witnessed that the glorious gospel of the grace of God could raise this country to a higher pitch of excellence than it had ever yet attained. There were men who were dividing God's Church; who, while there were souls to be saved, were disputing about the colour of a souls to be saved, were disputing about the colour of a garment, about candles and ornaments. Such men were not fitted for the work which was waiting to be done. True men were needed with minds in their heads and hearts in their bodies. (Cheers.) The Home Missionary Society claimed their sympathy because it believed in humanity. It believed that the greatest thing in a country is not the extent of its wealth and commerce and trade resources; but that the greatest thing, after all, was a man. (Cheers.) And, therefore, its object has been to ennoble man wherever found. The society deserved their sympathy and support when they thought of the many noble, earnest, and devoted men it had sent forth into neg districts to hold forth the Word of Life. Many of these were unknown to fame; they would never be known, perhaps, in this world. They had gone forth into rural districts to do their work, and they were doing it in the spirit of a Howard. He trusted that the meeting in which they were now taking part would inspire them with fresh seal and ardour to do their part in the vineyard of their Lord. Let them consecrate themselves afresh to their Master's service that hy and have selves afresh to their Master's service, that, by-and-bye, they might meet Him with joy and receive His reward. Let them shake hands with the Home Missionary Society, and give it their best and heartiest support.

(Cheers.)
Mr. T. Barnes, M.P., said it was quite unnecessary for him to add one word with respect to the excellence of the object which had brought them together. He would simply say a word or two about the society and its operations. He had been connected with a distant county of England during the last few years, where their operations might well be put forth, and where, to a limited extent, they have already been put forth. That county had asked for their assistance, and the society had given it to some extent. Many in the society had given it to some extent. Many in the county thought the society could do more. But then, perhaps, came the question as to ways and means. How can the society give money to this county and the other, if it does not receive money from the churches. In the present day, it seemed that money could be raised for almost any object. A good lady had recently

endowed three bishoprics with 17,000% each. Not long ago a gentleman in Manchester munificently offered the sum of 100,000% to forward the work of technical education. There was money, then, for good works. Sometimes gifts were made under other and somewhat curious circumstances. It was only the other day he saw the legacy of a lady who had left 201. to her servants to take care of a favourite cat. (Laughter.) There were funds to give them the ways and means if they could but lay hold of them. If they could only get hold of the hearts of people and make them feel the importance of the work in which they were engaged, if they could only impress them with its urgent necessity, there would be no deficiency of ways and means. (Hear, hear.) The society had made surprising progress during the last few years. It had the same name as of old, but it was carrying on its work with more vigour and spirit. It was going on its work with more vigour and spirit.

It was going on in such a way that he had no doubt it would make itself felt more and more a power for good. The chairman had alluded to landlords showing their teeth, prohibiting persons from allowing their houses to be used for religious services, and refusing sites for the exection of places of rombin. houses to be used for religious services, and reliusing sites for the erection of places of worship. This reminded him of a similar case in Lancashire. A missionary who had been labouring with some success, and who had gathered a congregation together in process of time, asked permission of the agent of a landowner for a site on which to erect a little chapel. The agent peremptorily refused the requisite permission. What was the missionary to do? He had by preaching in the open air collected his congregation together, and now it seemed hard that they could not erect a house in which to worship God. (Hear, hear.) Driven by the necessities of the case to put up a building of some kind, what did they do? They put up a house on the seashore, between high water and low, and there they worshipped, and there the missionary preached the truth. (Cheers.) So they went on, saying nothing against the agent nor the landowner, but content to enjoy the simple privileges they posbut content to enjoy the simple privileges they possessed. It so happened, however, that one night, as the landlord was returning home in company with the agent, he passed by the building. Seeing a light in it, he asked his agent what place that was? "Oh," said the agent, "it is a place that some of those Methodist bodies have put up for preaching." The landowner drew near and listened. He heard the truth preached with earnestness, sincerity, and purpose, and the result was that his heart was touched. He said to his agent. "How comes it that the place is built here?" agent, "How comes it that the place is built here?"
This was a posing question for the agent, whose conscience at that moment told him that he had never made a proper representation of these poor people's request to his employer. He put the best face upon it that he could, and he replied, "You remember that So-and-so made application to you for a site on which to erect a chapel, and you did not think it desirable to grant one, and refused." "Ah, did I?" said the owner of the property. This, however, did not quiet him, and he walked home without speaking a word. He went to bed, but his eyes, like those of Nebuchadnezzar, were kept waking that he could not sleep. He walked over to the missionary in the morning, ex-pressed his regret that a site had been refused him, and offered him a site on any portion of his estate. and offered him a site on any portion of his estate. (Loud cheers.) Now, if any of the missionaries of the society were opposed, let them exhibit a similar spirit, and he (the speaker) had no fear of the result. He did not fear the opposition that might be expected from landowners and landagents. If, as a society, they went simply on their way, earnestly endeavouring to diffuse God's truth in its simplicity and purity, they might safely leave all the rest in God's hands, they might rest assured of the result, and not be discouraged by rest assured of the result, and not be discouraged by any opposition, however bitter. People in towns some-times had but a faint i lea of the difficulties encountered by people in rural districts and little villages where they wished to carry on the worsnip of God. They were too poor to act independently and carry out what their hearts prompted them to do. They could not support a minister, or if they did, they gave him such a salary that, like the poor minister pictured by Matthew Wilks, he had to live in heaven all the week, come down on the Saturday night for the purpose of preaching, and return on Sunday night when his work was ended. (Laughter.) Even the county associations at times he hardly knew could not help their poor people to the extent they desired unless they were aided by some such central power as the Home Missionary Society presented. (Hear, hear.) And then again came the question, how could the society help the county associations unless the churches found the ways and means. The times in which we lived earnestly called for preachers of the truth. This society must be supported, or the only alternative was that they must all turn preachers. Mr. Morley must begin to preach, and they must all go out and preach for nothing. (Cheers.) He had no doubt that there was plenty of unused power in the Church. He had no doubt that there were plenty of men who could preach without their "firstly" and "secondly" and "thirdly"; men who could go before the masses and say, "We want to talk to you a little about this and the other"; and he believed a little true talking of this kind would be more effective than elaborate sermonising. He had much pleasure in speaking these few words on the present occasion, in bearing his testimony to the good which the society had already accomplished, in impressing upon them the urgent necessity laid upon them to do more for its support, and in showing them the results of the efforts in which they were engaged. (Loud cheers.)

The resolution, upon being put by the chairman, was unanimously adopted.

The Rev. NEWMAN HALL, who was received with | GEON, and unanimously adopted.

loud cheers, rose to move the next resolution. It was in the following terms:—

That this meeting deeply deplores the spiritual destitution that still prevails in the rural districts of England, and believing that the agency now employed is well adapted by the Divine blessing to overcome the evil with good, earnestly recommends the society to the sympathy and support of the friends of home evangelisation.

He said the present was a time when it was said there was great danger threatening the Church. He had never known a time, indeed, in which, according to the judgment of some, danger did not threaten the Church. (Hear, hear.) The Church, it was said, was now threatened with Rationalism on the one hand, and Ritualism on the other. It was being overrun with worldliness and luxury, and there were those who were in mortal dread, because they thought the Ark of God would be lost because the State no longer upheld it in its iron hand. Persons were found saying, how can there be Christian ordinances maintained, for example, in rural districts, if the State withdraws it support? Now it was never supposed that these poor districts could support themselves. They did not suppose that if State support were withdrawn in poor districts, that the churches would be able to go on unassisted. But surely the wealthy, the intelligent, the thoroughly sincere and zealous Episcopalians would see to it that their department of the Church of God did not suffer. (Hear, hear.) It might perhaps be a relief to certain timid souls, if he were to tell them a little of what he had seen during his recent visit to America. (Cheers.) They had been told that if the Church were separated from the State—everybody said that the separation was immediate in Ireland, and his own opinion was that the maintenance of the union between Church and State in Ireland would only bring about the separation in England all the sooner—but they were told that if the separation took place religion would suffer, Christian ordinances would be endangered. Now religion in America was not supported by the State; and yet wherever he went he saw signs of the existence of religion as a reality in that country. He saw the towers and spires of hurches rising everywhere. He was welcomed heartily by Christian evangelists and pastors of all denominations. He might say that he pastors of all denominations. He might say that he was impressed by the pervading religiousness of the people without any assistance from an Established Church. (Cheers.) Government there did not support religion; but it insisted upon education, and thus helped the people to become possessors of true religion. (Hear, hear.) In America almost every one could read, (Hear, hear.) In America almost every one could read, and thus gained access to the fountains of religious knowledge. He did not find that the Government was degraded by the absence of a State-Church. People, somehow, thought that this would follow the separation between Church and State. Pointing out individual men who held high office under Government, and whose chief characteristic was their fervent piety, the speaker asked, Who shall say that Government is degraded when individual members of it are men of degraded when individual members of it are men of godliness? (Hear, hear.) Was the English nation necessarily more religious because the Church was allied to the State? He had not found the East-end of London less degraded because of the union between Church and State. He had not found less of atrocious crimes in this country because of that union. In fact, he had seen far more drunkenness in this country, far more Sabbath-breaking than in America. And yet people said, If you have not an Established Church, you will not have a nation that is religious. He had not found the Churches in America consuming one another with bitter animosity. (Cheers.) He found, indeed, differences of thought, but one great cause of dissension was absent. There was a spirit of conciliation animating the various denominations of Christians. All the clergy met on equal terms. (Loud cheers.) None claimed and none yielded any precedence because a man belonged to one Church more than another. He did not find zeal dead in the American Churches. There was, on the contrary, a spirit of earnest zeal pervading all the churches, the Episcopalian churches equally with those of other denominations. He found their honoured chairman, Mr. Samuel Morley, multiplied in America. (Loud cheers.) He did not find that there was one great barrier of separation at times he hardly knew what church he was in; he found himself at home, and he was as heartily greeted by Episcopalians as others. And yet America was a country where there were no tithes, where there was no union between Church and State. (Cheers.) But he emphatically denied that it was therefore a nation without religion. What had he found in country districts? They would never find the commencement of a village without a school and a church, and the Government provided not only for the education of the towns and cities, but for the rural districts as well.

Proceeding to speak specially of the work of the home mission, the speaker, in eloquent terms, urged the necessity of such an agency being well supported, that it might counteract the evils of intemperance and ignorance. (Cheers.)

The resolution was seconded by Mr. H. VARLEY,

and carried unanimously. The Rev. Dr. REES moved the following resolu-

That, as the Home Missionary Society has now reached its fiftieth year, this meeting gratefully acknowledges the Divine goodness which is seen in the many blessings by which its labours have been attended; and in view of renewed claims to increased effort arising out of new forms of error peouliar to the present time, as well as ever abounding evil, resolves carneatly to appeal for a permanent income of 10,000t. a year as a jubilee offering, that no fewer than a HUNDERE EVANCELISTS, besides the ordinary agency of the society, may be constantly kept in the field.

The resolution was seconded by the Rev. J. SPUR

After a vote of thanks to the chairman, the benedic tion was pronounced, and the proceedings terminated.

The Book Society for the Promotion of Religious Knowledge among the Poor was held in the Guildhall Coffee-house, on Wednesday evening, the 6th inst.: Colonel Rowlandson in the chair. Prayer was offered by the Rev. J. H. Wilson. Letters expressing regret at inability to attend were read from the Bishop of Carlisle, the Bishop of Cork, Sir George Pollock, the Revs. Dr. Doudney, G. R. Badenoch, A. Saphir, E. T. Hudson, Dr. Spence, &c. The report. Pollock, the Revs. Dr. Doudney, G. R. Badenoch, A. Saphir, E. T. Hudson, Dr. Spence, &c. The report, which was read by the secretary, the Rev. I. Vale Mummery, gave a gratifying account of the operations of the society during the past year. Among other things, it stated that upwards of a quarter of a million copies of the twopenny edition of "Foxe's Book of Martyrs," together with 50,000 copies of a similar edition of Legh Richmond's "Annals of the Poor," had been sold during the last eight months; that an edition of Bunyan's "Holy War," same size and price, was in the press, for which a large demand was expected; that nearly a million copies of the penny edition of Bunyan's "Pilgrim's Progress" was now in circulation; and that their beautiful large-type edition of the same work continued to meet with a steady sale. The magssines published by the society—the Mother's Treasury and the Children's Treasury—are doing well. The meeting was addressed by T. B. Smithies, Esq., the Rev. J. C. Geikie, W. M. Whittemore, D.D., J. S. Pearsall, T. Alexander, M.A., S. M'All, and Messrs. C. Swallow, W. Payne, and H. Jeula. The balance-showed that the returns for the warm amountable. low, W. Payne, and H. Jeula. The balance-sheet showed that the returns for the year amounted to 8,991%. 11s. 6d., the expenditure to 8,678%. 3s. 6d.

#### Postscript.

Wednesday, May 13, 1868. YESTERDAY'S PARLIAMENT.

YESTERDAY'S PARLIAMENT.

In the House of Lords yesterday, the Duke of Marlborough laid on the table a bill to suspend appointments in endowed grammar schools, which was read a first time. His Grace also intimated that the Government Education Bill would, in all likelihood, have to be withdrawn. He said that he would give a distinct statement on the subject on Monday next. After their Lordships had pushed two or three bills forward a stage, they had brief discussions on the new National Gallery, the manner in which the Guildford guardians deal with vagrants, the delay in settling the plans for the new Law Courts, and a system of international weights and measures.

In the House of Commons, Mr. Lowther gave notice of his intention, on Mr. Baxter bringing forward his motion, on going into committee on the Scotch Reform Bill, to move to add a proviso that the total number of representatives now returned to Parliament for England and Ireland be not

The Earl of Mayo, replying to Sir Colman O'Loghlen, stated that a correspondence was now going on en the subject of the charter to the Roman Catholic University in Ireland, between the Government and the two prelates appointed at the meeting of the Roman Catholic hierarchy in Ireland to communicate with the Government on the subject, which, when completed, would be laid on the table of the House, and that no steps would be taken with regard to the charter till the House was in possession of that correspondence.

Lord Royston brought up her Majesty's reply to the address praying that, with a view of preventing the creation of new personal interests, she would be pleased to place at the disposal of Parliament her interests in the temporalities of the Irish Church. The reply was to the effect that, relying on the wisdom of her Parliament, her Majesty desired that her interest in the temporalities of the Irish Church may not stand in the way of the consideration by Parliament of any measure relating thereto that may be introduced in the present session.

Mr. GLADSTONE thereupon gave notice that he prevent for a limited time new appointments in the Irish Church.

Mr. DILLWYN moved-"That those who conduct the audit of public accounts on behalf of the House of Commons ought to be independent of the executive Government, and directly responsible to this House; that, inasmuch as the appointment, salaries, and pensions of the officers entrusted with such audit are more or less under the control of the Treasury, the present system is one which imperatively calls for revision." The Auditor-General, he said, had full power to dismiss clerks in his department. But the Treasury had full power over them in other respects, and in fact the department was not, as it ought to be, independent of the Treasury. Moreover, though the Auditor-General might lay down regulations as to the mode in which the periodical accounts should be made up, it was provided that the regulations should be approved by the Treasury. Commons ought to be independent of the executive

approved by the Treasury.

Sir G. Bowyer having seconded the resolution, a discussion ensued, Mr. Pollard-Urquhart and Mr. White supporting the motion; and the Chancellor of the Exchequer, Mr. Childers, and Mr. Gladstene opposing it. Eventually the motion was

Sir Massey Lopes then moved a resolution affirming that, inasmuch as the local charges on real pro-

perty have of late years much increased, and are annually increasing, it is neither just nor politic that all these burdens should be levied exclusively from this description of property. He quoted statistics for the purpose of showing that the poor-rate, including the county rate and other charges, had increased from 5,412,000% a year in 1837, to 10,905,000% in 1867; and in addition, there were highway rates and improvement rates amounting to 5,000,000% a year more. Personal property was not particularised in the Act of Elizabeth, and the consequence was that only real property was assessed. But the annual income from real property only amounted to 90,000,000% a year, while the income-tax was on an assessment of 290,000,000%, and this did not include incomes under 100% a year, which, if included, would bring the annual income of the country up to 600,000,000% a year. As the objects for which local taxation was imposed were objects in which the whole community was concerned, the whole property of the community, he contended, ought to be subject to it.

Mr. Corrance supported the motion.

Mr. M'Laren pointed out that the landowners had in a great measure unjustly escaped from the burden of the land tax. That tax was imposed as a com-

Mr. M'Laren pointed out that the landowners had in a great measure unjustly escaped from the burden of the land tax. That tax was imposed as a commutation of the feudal burdens to which landowners were subjected, and four shillings in the pound was taken as a fair equivalent; but there had been no revaluation since 1696, and as the value of the land had much increased since that time, they now paid much less than they ought.

Mr. Liddell objected to the exemption of any species of property from liability to local taxation.

Mr. Nears considered that as regarded imperial taxation, land, instead of being specially burdened, was specially exempt.

Mr. Read expressed a contrary opinion.

Mr. J. S. Mill pointed out that "real property" included houses as well as land, and that house bore a great portion of this taxation which justly fell, not on the owner, but on the occupier. Moreover, the land had almost all been acquired subject to this particular burden. True, they might complain of the increase of the burden, but, on the other hand, the value of their land had increased. He thought, however, the time had come when the whole subject of local taxation required reconsideration.

Mr. Floyers denied the appracy of Mr. M'Laren's tion required reconsideration.

Mr. FLOYER denied the accuracy of Mr. M'Laren's tatements as to the land tax.

Mr. Sciater-Booth believed that the pressure of the poor-rates was as great in the metropolis and other large towns as in the country districts. It was not so much the rates for the relief of the poor, taken alone, that constituted the grievance, as the other charges which Parliament was too ready to throw on the poor-rates. There were many charges—such as for lunatic asylums and police—which ought to be thrown on the general taxation of the country, and there was another charge "looming in the distance," for education, to which the same observation applied. He did not think personal property ought to be Mr. SCLATER-BOOTH believed that the pre He did not think personal property ought to be rated, but relief ought to be given in the way he had indicated, and by discontinuing the exemptions of mines, woodlands, and game.

The motion was then withdrawn.

The Stockbrokers (Iraland) Bill was read a second

The Stockbrokers (Ireland) Bill was read a second

On the order for going into committee on the Admiralty Jurisdiction Bill, a discussion took place, Mr. Knatchbull-Hugessen objecting to the bill and to the suppression of the courts in the Cinque Ports.

Mr. Gorst moved that the House go into committee that day six months, but subsequently with-

The House went into committee on the bill, and the

various clauses were agreed to.

Mr. Serjeant Barry moved the second reading of the Military at Elections (Ireland) Bill, the object of which is to assimilate the law in Ireland to that of

After a division on the motion for the adjournment of the debate, which was negatived by fifty-seven to thirty-seven, the debate was adjourned, and the House adjourned at ten minutes to two o'clock.

#### THE CONGREGATIONAL UNION.

(From a Correspondent.) The annual meetings of this body commenced on the "preliminary meeting," which is intended for the preparation of the business to be transacted, but which also serves to afford some indication of the probable spirit, as well as the character, of the proceedings. It was held at the Cannon-street Hotel, which seems to be becoming the Nonconformist head-quarters for gatherings of a public e saracter, for which, as regards both locality and accommodation, it is well adapted. There was a conside-able attendance, and the members present entered into a discussion of the proposed arrangements with a keenness of criticism which at times excited a good deal of amusement. It was presided over by Dr. Campbell, of Bradford, the late Chairman of the Union; his presidency on the occasion being his last official act.

Yesterday morning both the members of the Union and the general public flocked to the Weigh House Chapel at an hour, the earliness of which gave token of a large attendance. Indeed, either from the popularity of the Chairman, or because of the growth of the Union, or of increasing interest in its proceedings, there were present a larger number than on any previous occasion the building occupied, but large numbers had to stand throughout the meeting. And, as the weather was warm, and, it must be acknowledged that the ventilation of the Weigh House is, to say the least, of an im-

perfect character, the atmosphere of the place was almost intolerable, and, to some persons, rendered an oc-casional withdrawal from the building absolutely necessary. We missed some of the old familiar faces, and among them those of Dr. Vaughan, the Rev. J. Parsons, Dr. Halley, and the Rev. J. Kelly, but of the veterans there was Mr. Binney, the Rev. T. James, and Professor Godwin, and among the younger men were the Rev. H. Allon, the Rev. R. W. Dale, the Rev. J. G. Rogers, the Rev. G. W. Conder, the Rev. Newman Hall, the Rev. A. Hannay, the Rev E. Mellor, the Rev. J. G. Miall, Dr. Campbell, the Rev. E. White, the Rev. J. Pillans, the Rev. H. W. Parkinson, and the Rev. E. Conder. The lay-men seemed to be lost among the crowd of reverends, but we noticed Mr. Barnes, M.P., Mr. Morley—who but we noticed Mr. Barnes, M.P., Mr. Morley—who had a very warm reception—Mr. H. Wright, Mr. W. Edwards, Mr. H. Spicer, Mr. Carvell Williams, Mr. Sommerville, of Bristol, Mr. Grimwade, of Ipswich, and Mr. Perry, of Chelmsford. The leading feature in the first day's programme was, of course, the address of the president, Dr. Raleigh, which, if of a less popular character than some of the previous addresses from the gbair, was one of the ablest to which the Union has ever listaned. The Dostor told the meeting that he had received many hints to aim at brevity, and that he would not occupy their attention more than an hour and a quarter, and, indeed, would keep within the hour, if it were wished. But no such wish was expressed, or hinted at; on the contrary, the audience listened with the [closest and with unabated attention listened with the closest and with unabated attention to the end; only breaking into applause at some touch of grave humour, or some felicitous allusion or some illustration of more than common beauty. Next in point of interest was the discussion on the Irish Church question, which was of an animated character, and characterised by great unanimity; though the resolutions underwent some calterations, and there was a difference of opinion on the point whether the Union would compromise its dignity by making express reference to Mr. Gladistone! There was, however, no difference of opinion in regard to the duty of affording to ence to Mr. Gladstone! There was, however, no dif-ference of opinion in regard to the duty of affording to him the heartiest support; nor was there any disposi-tion to spare Mr. Disraeli, and other politicians who were asserted to be trading on the Protestant feelings of the country, while they were themselves prepared to en-dow Romanism as well as other religious systems. In this respect the tone of the meeting was as satisfactory and as earnest, as that of the Liberation Conference itself. Of mere debate, we may add, there was very little; but as the education question is to be dealt with as the sitting on Friday, there probably will then be less ground for complaint on that score.

THE IRISH CHURCH.—GREAT MESTING IN ST.
JAMES'S HALL.—Last night a crowded and enthusiastic meeting of the members of the Reform
League was held at St. James's Hall, to support the
proposed disendowment and disestablishment of the
Retablished Church in Ireland. Half-an-hour before Established Church in Ireland. Half-an-hour before the time appointed for the commencement of the meeting the hall was crowded with the members of the League and others; and during the course of the proceedings the great assembly preserved an order and decorum which contrasted most favourably with the conduct of the distinguished but somewhat uproarious personages who assembled in the same hall on last Wednesday. The organisers of last night's meeting did not invite to it any members of Parliament, or prominent middle and upper class Reformers outside the ranks of the League, as they wished that the meeting should be in all its aspects essentially a working man's demonstration. Mr. Edmond Beales presided, and the several resolutions were spoken to by Messrs. Odger, Oremer, Mowatt, Connolly, &c. presided, and the several resolutions were spoken to by Messrs. Odger, Cremer, Mowatt, Connolly, &c. One of them called for the resignation of the Government. A portion of the crowd who could not get into the hall, consisting principally of the Clerkenwell members of the Reform League, with their band and banners, adjourned to Waterloo-place, and held a meeting under the Duke of York's column. A cab was made to answer the purposes of a platform. Mr. S. Brighty was called upon to act as president. The resolutions carried in St. James's Hall were moved by Mr. Osborn, seconded by Mr. Mote, and agreed to unanimously. After giving three cheers for the to unanimously. After giving three cheers for the Queen, Mr. Gladstone, and Mr. Bright, the meeting, which was estimated to number several thousands, marched back in a quiet, orderly manner, to Clerken-

Robert Smith, who murdered a little girl, and Robert Smith, who murdered a little girl, and tried to murder a woman, at Cummertrees, on the banks of the Annan, in February last, was yesterday executed at Dumfries. The authorities wished to have him hung inside the gaol, but could not obtain the necessary permission from the Home Office. They, however, draped the scaffold, so that the dying man's struggles were barely visible to the crowd.

We learn by the cable that the final vote upon the impeachment of President Johnson will not be taken until Saturday, and that the Senate Court has adjourned till that day.

#### MARK-LANE.—THIS DAY.

The continued fine weather and the encouraging reports received from most quarters of the progress of the crops have had a depressing influence on the grain trade generally, and

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# The Monconformist.

WEDNESDAY, MAY 13, 1868.

#### SUMMARY.

THE House of Commons on Thursday last made some progress with business, but got into some confusion owing to the intervention of Mr. Aytoun, and was at length lashed into excitement by an angry collision between its foremost members. The business was the second and third of Mr. Gladstone's Irish Church resolutions. Each of them passed with little discussion, and without a division, their opponents contenting themselves with a verbal protest as they were put by the Chairman. But the ill-judged proposition of Mr. Aytoun, a Scotch member, to add a fourth resolution, requiring the discontinuance of the Maynooth endowment and Regium Donum, and declaring that no part of the Irish Church property, or any state funds whatever, should be applied "to the endowment or furtherance of the Roman" Catholic religion in Ireland, or to the establishment or maintenance of Roman Catholic denominational schools or colleges," proved to be an apple of discord. The Government took no part in the debate, and the Liberal leaders objected to the resolution as invidious, and as placing the Roman Catholics alone under a ban. It was defeated by a large majority—all the members of the Cabinet walking out of the House to avoid taking part in the division, Then Mr. Whitbread's amendment, simply condemning the Maynooth endowment and the grant to Prephyterious with a clause reserving grant to Presbyterians, with a clause reserving "personal interests," was carried, and four instead of three resolutions now stand on the Order Book of the House of Commons.

The conduct of the Government in abdicating their functions, the Prime Minister's untimely sneer at the "quarrel over the plunder," and finally his declaration that the authors of the resolutions had introduced the elements of confusion into the country, provoked an out-burst of indignation on the Opposition side. In a scathing speech, Mr. Bright denounced the pompousness and servility of Mr. Disraeli's description of his interview with the Queen; declared that a Minister who had deceived his Sovereign was as guilty as the conspirator who would dethrone her; and protested, amid cheers and counter cheers, against putting her Majesty in front of a great struggle such as that in which they were about to enter. Stung by this cutting invective—all the more cutting because it went home—the Premier promptly and passionately retorted by appealing to "gentlemen" on both sides of the House, and challenging Mr. Bright to substantiate the charges which he had

insinuated.

The honourable member for Birmingham's severe attack has evidently had a wholesome effect—the effect no doubt intended by himself. It was needful that somebody should stand forward and boldly denounce those occult influences around the throne, and the unprecedented use that was being made of the Sovereign's name. Mr. Bright may have been too personal, but his pointed shafts hit the mark. We hear no more of attempts to make the Crown a partisan of a discredited Government. Yesterday her Majesty's reply was received giving the requisite sanction to the introduction of a Bill founded on the Irish Church resolutions. "Relying on the wisdom of my Parliament," says the royal message, "I desire that my interest in the temporalities of the United Church of England

measure relating thereto, that may be introduced in the present Session." Though the peculiar wording of this reply may have a special meaning, the advice given to Her Majesty on the subject by the Prime Minister was doubtless influenced by last Thursday's recollections. Today Mr. Gladstone introduces his Bill for the day Mr. Gladstone introduces his Bill for the suspension of public patronage in connection with the Irish Church till the 1st of August, 1869. Though Mr. Hardy says the Government are free to oppose the Suspension Bill, they will perhaps deem it expedient to offer no obstruction to its progress, but leave the Lords to throw it out. If, as the Times says, their Lordships should be so ill-advised as to reject the Bill, "the advocates of disendowment may see without alarm an act of futile resentment which the more advanced members of the Opposition may regard with secret pleasure"; and "the resolution of the country to disendow the Irish Establishment will be strengthened by its natural prejudice in favour of the popular branch of the Legislature."

The Session is now in course of being wound up and the Parliamentary ship has already been lightened by the throwing overboard of the Bankruptcy Bill. The Educational measure will soon follow, and perhaps the Bribery Bill will be withdrawn on the plea of want of time to consider its elaborate provisions. After only a bright discussion that I have Before Bill has are free to oppose the Suspension Bill, they will

consider its elaborate provisions. After only a brief discussion, the Irish Reform Bill has been read a second time, though in Committee it will be proposed to lower the County Franchise. Both in respect to that and the Scotch Bill the Deciment to the context the county of the context the context to the context the context to the context the context to the context Bill the Premier may be content to pass the suffrage clause, leaving the redistribution of seats to be dealt with by the new Parliament. But the Boundary Bill is vicious in principle, and it would effect dangerous and uncalled-for changes. On this question the Liberals will to-morrow night make a stand, and perhaps teach Mr. Disraeli once more that if still in office, he is not in power. The Premier will prove himself to be indeed a clever pilot if he should avoid during the next three weeks all the rocks and shoals that threaten the Ministerial vessel, bring to a tranquil close the present Parliament, and be enabled to conduct under Tory auspices the general election next

It speaks well for the prospect of European peace that the Emperor Napoleon during his visit to Orleans did not deem it necessary to disclaim any hostile tendencies. His war budget, which is still adhered to, has yet to run the gauntlet of adverse criticism in the legislative body, but cannot be defended on the plea of denger on the side of Germany. An attempt of danger on the side of Germany. An attempt to introduce the unity question in the Customs Parliament at Berlin, has been voted down, and King William's Government have been as eager as the Southern deputies to put an end to all such discussions, though greatly weakening their position by this policy of abstention.

The impeachment trial at Washington is not

yet over; at least, the Senate have not yet given their decision. The court sat yesterday to consider their verdict, but adjourned to Saturday next. Meanwhile the House of Representatives have not been idle. They have decided to admit to Congress the delegates for Arkansas, and that State will now formally be restored to the Union. Others will soon follow.
Bills to admit the representatives of Louisiana and North and South Carolina have been introduced—each of these States having accepted. the Reconstruction Acts, and reformed their constitutions. In the case of South Carolina there was a majority of 20,000 for placing the negroes on an entire equality with the whites, nd adopting a common schools system for oth races. That State, so long the foremost supporter of secession, and of slavery as a Divine institution, has chosen a Radical Republican as governor, and Mr. Cordoza, a genuine black, has been elected Secretary of State for South Carolina.

#### THE "MINOR ACCESSORIES."

FROM what took place in the Committee on Mr. Gladstone's resolutions on Thursday night, we are lead to fear that the Parliamentary party which is led by that right hon. gentleman is still very far from what might be desired. It strikes us that it is deficient in two respects first, in adequate appreciation of the practical end towards which they have been taking initiatory steps, and secondly, in the trusting allegiance which they owe to the man who, besides reorganising them into a coherent body, has conducted them to victories of unexampled splendour

to carry out the principle of disendowment in Ireland with scrupulous impartiality to all religious communities. To the scope of the resolutions intended to be proposed by Mr. Miall in 1856, had he been allowed to get into a Committee of the House for that purpose, we hold as resolutely now as we did then. Those hold as resolutely now as we did then. Those resolutions, together with a Bill then before the House for annulling the Maynooth endowment, comprehended all that those introduced by Mr. Gladstone proposes, together with what he describes as the "minor accessories" of disestablishment. The three changes—the abolition of the Irish Church Establishment as an Establishment, the withdrawal of State aid from the College of Maynooth, and the exclusion of the Regium Donum from the estimates annually presented to the House, we have always looked upon as correlatives, requiring to be effected on upon as correlatives, requiring to be effected on analogous conditions. If, therefore, we regard with some concern the pressure which was put upon Mr. Gladstone by members of his own party, on Thursday last, to accept a fourth resolution condemnatory of these minor grants, it is not because we have the smallest hesitation in our minds respecting the propriety of their legislative extinction.

The original form of the resolution offered to the Committee by Mr. Sinclair Aytoun, and particularly the tone into which the subsequent discussion of it fell, indicated not so much a desire to render more complete a great act of national expediency and justice, as a readiness to allow ecclesiastical apprehensions and antipathies to modify the course of Imperial legislation. It is, in our judgment, every way to be deprecated that on this question of impartial disendowment, Parliament, but more especially the Liberal party in Parliament, should even seem to be actuated by denominational motives, whether preferences or dislikes. The work which it has begun, and which we hope the reformed Parliament will hereafter consum-mate, will lose its healing efficacy just in proportion as it is carried forward in a sectarian spirit. Unless the end kept definitely in view be the common good of the nation; unless the statesmanship engaged upon it be visibly animated by an exclusive regard to national advantage; unless, in short, the forces to be led to the "pulling down of strongholds," are conducted along the high level of what is due to the Irish people in their national capacity, and quite irrespectively of their theological and ecclesiastical differences, there is reason to fear that the proposed policy will fail of its legitimate effect. That policy, as announced by Mr. Gladstone, evoked an instantaneous and enthusiastic response from the British people, because they tasted therein the pure satisfaction of doing justice, for justice' sake, to the people of Ireland; and the people of Ireland were at once subdued, because, for once, they regarded themselves as about to be dealt with on the principle of our "doing unto others as we would they should do unto us." In a country racked by fierce sectarian enmities, long divided by ecclesiastical jealousies into social castes, and which had never known by experience what it was for fellow subjects differing from each other in their religious beliefs, to stand upon an equal footing, the bare prospect of being henceforth governed without reference to the Churches to which they might happen to belong, exercised over its people a soothing power such as we have never previously seen; and there is every reason to believe that a manifestation of a spirit of justice, as such, will, in proportion as it becomes steadier and clearer, do more to conciliate Ireland to England, and more to unite Irishmen of all creeds into one harmonious nation, than any other course, whether of severity or of indulgence. To us, therefore, it appears of the last importance to guard with extremest care against any method of proceeding which will tend to lower the ground upon which this grand enter-prise should be completed. Now, we fear there is in some Liberals, as we are sure there is in many Conservatives, a disposition to look more sharply at what is done in regard to the effect it may have upon the relative position of discor-dant denominations, than in the sense it may diffuse of justice to the whole people of Ireland. If it be so, it is a great, an unspeakably great, misfortune. Mr. Gladstone's undertaking ought to be a simple and grand expression of imperial righteousness towards a part of the United Kingdom which has hitherto been dealt with unequally and oppressively—and in the attempt to do right, and right only, we cannot too sedulously beware of giving rein to our ecclesiastical preferences.

the wisdom of my Parliament," says the royal message, "I desire that my interest in the temporalities of the United Church of England and Ireland, in Ireland, may not stand in the way of the consideration by Parliament of any

he were intent upon betraying his followers. We will say nothing of the want of generosity which this tendency exhibits—the most unintelligible feature of it to our minds, and, we must add, the most to be deplored, because it cannot be corrected, is the absence of insight, and the lack of confidence, it displays. Why, we venture to say that, from first to last, on the questions embraced by the right hon. gentleman's resolutions, his utterances have been of a kind that no man of ordinary intelligence, or who has not an utter distruct of all human sinwho has not an utter distrust of all human singleness of purpose, or who has any real and deep sympathy for the cause which the Liberal leader has taken in hand, can have discovered in them any reason to justify misgiving. He has been reticent, it is true—what competent general is not? He has not taken the whole of his supporters into his confidence, as to the details of his plan, or the relative order in which he will dispose of them. But, for ourselves, who yield to none in our anxiety that the work should be satisfactorily done, and who neither have, nor ever had, any means of knowing Mr. Gladstone's intentions other than those which are open to all the world, we aver that every speech he has delivered on this question has fully satisfied us that he is going to attempt just what we, if it depended upon our choice, would have had him to attempt. The turn of his phrases, the selection of his illustrations, the line of his reasonings, as well as, and even more than, the purport of his outspoken statements, reveal his purpose to those who have eyes to discern it. Insincerity always betrays inconsistencies—shows gaps here and there, however unobtrusive they may be, which suggest doubt. But there runs through the whole of Mr. Gladstone's words on this subject a life which ne one who greatly cares for his object can mistake. Distrust of his designs, we are afraid, can only be attributed to more or less dislike of his designs. To those who are en rapport with him in his purpose, every expression of his seems to bring with it the redolence of his deep sincerity and trustworthiness.

Were we less sure than we feel of Mr. Gladstone's being at one with us, as to the policy to be adopted towards ecclesiastical institutions and parties in Ireland, we should yet say that it would be wiser, having ascertained what are his proposed aims, to leave him unfettered in the management of the details. Generals who are perpetually thwarted by meddlesome zeal, are apt enough to lose the acuteness of their sense of responsibility. This Mr. Gladstone is perhaps less likely to do, than to be discouraged by the needless derangement of his plans. Of course, we have no fault to find with the additional resolution, considered in itself, which the Committee carried on Thursday night; but we Committee carried on Thursday night; but we think it would have been more wisely let alone, and certainly, had we been in the House, should have declined to vote for it. It was an attempt to make sure, by moral coercion, what was already sure enough—an attempt, however, that excited a sectarian spirit, and evinced an undeserved mistrust of the loyalty of the Liberal leader.

#### THE FORTIFICATION CRAZE.

In more neighbourhoods of the country than we are able to tell, there are buildings which the inhabitants designate by the derisive name of "Folly." An edifice, perhaps, reared on some out-of-the-way or uninhabitable spot, or commenced on too pretentious a plan and subsequently abandoned, or meant to be devoted to some purpose that could not be carried out, or in any other way grotesque, meaningless, or extravagant, is very liable to receive the appella-tion of "So-and so's Folly." There is a closer affinity between "Follies" and Forts than many folks are wont to suppose. Thus, the forti-fications which have been and are being raised on different parts of the coast, to ward off external danger from our dockyards and arsenals, will, we strongly suspect, be known to posterity by the popular soubriquet of "Palmerston's Follies." They owe their original suggestion, we believe, to Mr. Horsman, who was a most conspicuous victim of the French invasion craze. We believe it was he who urged the putting an end to the infection which used to be generated every third or fourth year, by a consensus of military alarmists in the daily journals, the principal symptoms of which showed itself in a blind fear of the French. Lord Palmerston lent a ready ear to a suggestion which fell in with his views and wishes. He appointed a Defence Commission to inquire and report on the state of our island defences. Of course, they found them very inadequate, and therefore recommended a plan, which, when carried out, would cost the country some were never with the party. His chief faults, The Duke of Argyll, with considerable warmth, 13,000,000%, and, as the Scotch say, when as well as his noblest tendencies, obliged him charged the Secretary of State for the Colonies with

the report of this reconstituted committee be received. It would appear that already upwards of 5,000,000l. has been expended in earthworks, bricks and mortar, granite and iron, and it seems very doubtful to some, not at all doubtful to more, whether what we have already done will not turn out to be absolutely useless for the purpose of national defence. Indeed, it is a moot point whether it might not be wise to stay our operations for awhile, with a view to the entire abandonment of them by-and-bye. The fact is, that Lord Palmerston, with the acquiescence of Parliament, set about the construction of permanent works which the rapid advance of the arts of destruction have rendered utterly useless for their purpose. Sir John Hay asserted that the forts at Spithead, for instance, could serve no better purpose than that of guiding the enemy into the harbour. The works at Portsmouth, if completed, would extend over seventeen miles—and then they would have to be armed at a truly formidable expense, and, as was pointed out from the first, would require a con-

pointed out from the first, would require a considerable army to man them.

The "Folly," of course, is officially justified, and Mr. Childers' amendment on Mr. O'Beirne's motion, substituted for it with the consent of the latter hon. gentleman, was ultimately rejected. But the fortification scheme has, we trust, virtually come to any end. Although it would be cheaper to recease the though it would be cheaper to regard the 5,000,000*l*. already spent as hopelessly sunk, and so to abandon it, existing contracts, we suppose, will be completed—that is, we shall spend a little more in completing what, when complete, will be good for nothing. 'Tis very disheartening. Six er seven millions of money might have gone a long way towards providing comfortable domiciles for the labouring poor of the metropolis. Let us indulge the hope that the Householder Representative Assembly will be a little more careful of the public purse, and a little more watchful over the extravagant schemes of what are called "the services."

#### HENRY, LORD BROUGHAM.

On the verge of his ninetieth year, having almost outlived public recollection, though he has left his mark upon more than two generations of his countrymen, Lord Brougham has quietly passed off the stage of life upon which he was once so prominent an actor. His death at Cannes last week was as tranquil as his public career had been stormy. That career dates back beyond the present century, and up to about the time when Sir Robert Peel ousted the Whigs and introduced the sliding scale, Lord Brougham was an historical personage. But his place in the political firmament is rather that of the erratic comet, moving in an irregu-lar orbit, than of the fixed star shining with steady light. Everything about him was extraordinary—his energy, his genius, his attainments, his temper, his ceaseless antagonism.

The embodiment of Titanic force, he was the scourge rather than the ornament of any party with which he associated. Like the undisciplined elephant, he was apt, in the conflict, to turn round and trample on his friends.

Though he has been politically dead for man a year, and the memorable cenes in which he took part are fading into history, there is hardly as yet a disposition to do full justice to Lord Brougham. Spite of conspicuous failings, and a grievous laxity of principle, he did the State great service. Though, owing to natural infirmities, the result in part of constitutional causes unrestrained by the exercise of self-discipline, he secured the firm friendship of none of his contemporaries, and to the last moved alone in his isolated sphere, exciting alternately the admiration and grief of the public, Lord Brougham worked hard and successfully for his country. The services he rendered were, like his own character and life, unique, and not to be measured by party standards. Indeed he failed most conspicuously when most fettered by official responsibilities. High office was to him an encumbrance rather than an opportunity. The woolsack was the grave of his reputation; the peerage a dignity which only obscured his special claims to public regard. Though, towards the close of his career, he

State.

That spirit of antagonism, which was his foremost characteristic, does not suffice to account for the grandest features of his career. It was neither that quality, nor restless vanity, nor freedom from narrow prejudice, which will explain Brougham's great services as a patriot, philanthropist, and social reformer. Underneath that broad, massive intellect there were noble impulses, a strong sense of rectitude, and a moral as well as intellectual revolt against injustice and tyranny. It was the law of his justice and tyranny. It was the law of his nature to wage perpetual warfare against wrong-doing. In the secure sense of freedom in which we can now repose, there is danger of forgetting the signal services of those who were Reformers when that rôle was unpopular, if not personally dangerous. We enjoy the fruits of Lord Brougham's labours. He took up the question of popular education when it was viewed with little concern, and was the chief instrument in ripening opinion on the subject. His energy and advocacy materially subject. His energy and advocacy materially contributed to the expansion of our representative system in 1832; and in this cause his oratory swayed the House of Lords, and his resolution almost coerced the King. Brougham never failed to support the claims of religious freedom, whether in helping to carry Catholic emancipation, or in removing the disabilities of Nonconformists; his elequence had no mean share whether in helping to carry Catholic emancipation, or in removing the disabilities of Nonconformists; his eloquence had no mean share in extinguishing the slave trade and of securing the abolition of slavery in the British dominions; and those accumulated law abuses which daunted legal reformers were attacked by him with resistless force. The man who braved the insolence of the Durham clergy when the Church was rampant, and threw the shield of his powerful advocacy over Smith, the missionary martyr of Demerara, who was foremost in securing the repeal of the Test and Corporation Acts, and in befriending Dissenters when they could claim little sympathy in high places, deserves to be held in grateful remembrance by modern Nonconformists. Lord Brougham originated the county courts, started the London University, helped to mitigate our criminal code, and in the evening of his days exhibited the innate tendencies of his nature by throwing all his influence into the Social Science movement.

These substantial services to his country

fluence into the Social Science movement.

These substantial services to his country will be remembered when Lord Brougham's eccentricities and serious failings are forgotten. His popularity forty years ago was greatly in advance of his merits, and after he had ranged himself on the Conservative benches to spite his former Whigh vative benches to spite his former Whig colleagues, he sank under a storm of obloquy that was in excess of his demerits. Posterity will mete out more impartial justice, and will perhaps give him full credit for a patriotism and philanthropy which raised him above party and self-interest, and for bringing to the aid of civil and religious freedom extraordinary powers of intellect and eloquence which might have been placed at the service of tyranny and reaction.

#### Parliamentary Intelligence.

#### HOUSE OF LORDS.

There was a large gathering of peers and spectators on Thursday, in expectation that some questions would be put to Ministers in reference to the discrepanbe put to Ministers in reference to the discrepancies in recent Ministerial statements. The expectation was doomed to disappointment. Not a word was said on the subject. Before the formal business commenced, Lord Cranborne took the oaths and his seat as Marquis of Salisbury, and Lord Annesley also took his seat as a representative peer of Ireland. Their Lordships read the Capital Punishment within Prisons Bill and the Industrial School (Ireland) Bill a greend time and present the Schools (Ireland) Bill a second time, and passed the Medical Practitioners (Colonies) Bill, and then they adjourned at twenty minutes to six o'clock.

THE COLONY OF VICTORIA. On Friday the case of Sir Charles Darling occupied some time. Lord LYVEDEN called attention to the matter, and complained of the inconsistency of the Duke of Buckingham in having sanctioned the vote of money by the Legislature of the colony of Victoria to Lady Darling after he, like Lord Carnarvon and Mr. Cardwell, had refused to do so. The Duke admitted the inconsistency, but defended himself on the ground that it was not worth while to continue a contest with the Legislature of one of our most important colonies; but as soon as he discovered the manner in which that grant had been proposed, and the results of it, he had sent out instructions to the governor to refuse his assent to it, unless it was proposed in a manner inoffensive to the council, which instructions were now being

HE NONCONFORMISE

having violated the regulations and produced a serious state of things in the colony. The LORD CHANCELLOR objected that the course urged by the Duke of Argyll would have overridden the free action of the Colo

would have overridden the free action of the Colonial Ministry, supported by a large majority of the Assembly. The Marquis of Salisbury protested against the doctrines of the Lord Chancellor. If they were true, imperial authority would be a delusion. Earl Grey expressed a similar opinion. After a few remarks from Lord Denman and Lord Kingston, the subject

The Capital Punishment Bill passed through com-

The House adjourned at ten minutes to nine o'clock

On Monday the LORD CHANCELLOR briefly explained his reasons for asking for permission to withdraw the Bankruptcy Bill for this session.

In committee on the clauses of the Railway Regula-

tion Bill, various clauses were amended or struck out, when the report of the amendments was brought up

The Capital Punishment within Prisons Bill was read a third time and passed, and their Lordships adjourned at twenty-five minutes to eight o'clock.

#### HOUSE OF COMMONS.

On Thursday, in answer to Mr. P. A. Taylor, Mr. ADDERLEY said the copy of the Act of the Queensland Legislature legalising the introduction of Polynesian labourers has not been received. Papers will shortly be laid on the table on the subject.

THE ESTABLISHED CHURCH OF SCOTLAND.

In answer to Sir R. Peel, the Lord Advocate said the duties of her Majesty's High Commissioner in Scotland are to represent her Majesty and to hold levées in her Majesty's name when the General Assembly sits in Edinburgh. His allowance is 2,000%, which was formerly defrayed out of the hereditary revenues of the Crown in Scotland, but now out of the Consolidated Fund. He was not aware that any other salaries were paid in the department, and he thought this allowance is necessary. In the census of 1861 no account was taken of religious opinions in Scotland, and it is difficult to say whether the Established Church is in a minority. An estimate has been made that it is in a majority, but other people might hold a different opinion.

THE IRISE CHURCH.

Before Mr. Gladstone's resolution came on for consideration, Mr. VERNER asked the right hon. gentleman whether, after the opinions expressed at the Church meeting on the previous day, he meant to press his resolutions. Of course the Opposition laughed this to scorn, and Mr. GLADSTONE gave no answer until after the House had got into committee, when he said that, with all respect to those who composed that meeting, it would not influence him at all.

Mr. GLADSTONE, in a brief speech, moved the second resolution :-

That, subject to the foregoing considerations (the preserva-tion of vested rights), it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecclesiastical Commis-sioners of Ireland to objects of immediate necessity, or such as involve individual rights, pending the final decision of Parlia-

Its general object, he explained, was to give immediate and practical effect, as far as time would admit, to a general declaration of opinion, and he anticipated that even those who considered modifications of the Irish Church were sufficient, without going so far as disestablishment, would not object to prevent the creation of new vested interests until those modifications could be made. He urged, too, that the resolution would shorten the period of transition into the voluntary system, that it would save the succeeding Parliament a repetition of the preliminary discussions through which the House had just passed, and that it would facilitate a rapid settlement of the question, which even the friends of the Church must desire after Parliament had pronounced a decisive opinion. The bill which he contemplated would propose a suspension of public patronage (private patronage being excepted) until August 1, 1869, and he showed that the passing of it would produce no kind of practical inconvenience the Church Temporalities Act for the preservation of the discipline and service of the Church.

Mr. HARDY, on behalf of the Government, stated that, though they could not assent to the resolution, yet, admitting that they had sustained as severe a defeat as ever had befallen a Government, and for the sake of bringing the business of the session to a close, they did not intend to divide against it. But this, he added, would not prevent them opposing the Suspensory Bill, on which their policy would be declared when it appeared. He remarked, however, that nothing was said in the resolutions to prevent the creation of new vested interests in the Maynooth Grant and the Regium Donum.

After some observations from Mr. Newdegate, Mr. Whalley, and Sir F. Heygate, the resolution was carried amid loud cheers

Mr. GLADSTONE next moved his third resolution, as

amended, in these terms,-

That an humble address be presented to her Majesty, humbly to pray that, with a view to preventing, by legislation during the present session, the creation of new personal interest through the exercise of any public patronage, her Maje ty would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of the archbishoprics, bishoprics, and other ecclesiastical dignities and benefices in Ireland, and in the custody thereof.

the Crown to obtain the Royal consent before bringing

Answering an observation from Mr. D. Griffith, Mr. DISEABLI remarked that he had not understood Mr. Gladstone to make any assumption as to the character of the answer he would receive, or whether he would treceive any answer at all. If the Address were passed it would be the duty of the Government to consider it, and properly to advise her Majesty upon it.

The resolution was then put. The faintest of "Noes" again responded to the assent of the majority. Loud cheers followed the declaration that the resolution was agreed to. Answering an observation from Mr. D. Griffith, Mr.

lution was agreed to.

Mr. LAING withdrew his resolution for referring the question to the new constituencies, but expressed a very strong opinion that public feeling decidedly preferred that course to an immediate dissolution.

THE MAYNOOTH ENDOWMENT AND THE REGIUM

A long and animated discussion followed, on a resolution moved by Mr. SINCLAIR AYTOUN and seconded

by Mr. LAMONT, declaring-That when the Anglican Church in Ireland is disestablished and disendowed, the grant to Maynooth and the Regium Donum shall be discontinued; and that no part of the secularised funds of the Anglican Church, or any State funds whatever, be applied in any way, or under any form, to the endowment or furtherance of the Roman Catholic religion in Ireland, or to the establishment or maintenance of Roman Catholic denominational schools or colleges.

A preliminary objection was taken to it by Mr. Avaron, on the ground that it was out of order to discuss the Regium Donum in a Committee on the Irish Church Act : but the CHAIRMAN ruled that, though it might be inconvenient, the resolution was not out of order.

Mr. BRIGHT strongly opposed it on account of its abstract character, which would in no way pledge any future Parliament, and argued that, if carried out, it must destroy the denominational system of education Sir JAMES FERGUSSON insisted that the disposal of the funds taken from the Irish Church was an all-important branch of the subject, on which the House had a right to be fully informed, and suggested the omission from the motion of the portion relating to the Regium Donum and the Maynooth Grant. Sir G. GREY pointed out that the resolution would involve most embarrassing consequences, inasmuch as it would put a stop to grants to Roman Catholic deno-minational schools, and for Roman Catholic army and gaol chaplains. Why should the Roman Catholics alone

be placed under such a ban?

Mr. GLADSTONE repeated, with marked emphasis, his declaration made in the first debate, that the Maynooth Grant and the Regium Donum must both be abolished, but he strongly protested against pledging the House before the time to opinions to which practical effect could not be given. Great confusion and danger to the important enterprise on which the House was engaged, he pointed out, would result from straying away from the main point, and more particularly he objected to voting for a resolution which singled out one particular form of religion, and stigmatised it with special condemnation.

After further discussion, Mr. WHITBREAD moved an

amended resolution confined to a simple condemnation

of the Regium Donum and the Maynooth Grant.

Ultimately Mr. Sinclair Aytoun's resolution was rejected by 198 to 85, all the members of the Cabinet leaving the House and declining to vote in the division.

Mr. Whitbread's amendment was then put, and Mr.

GLADSTONE proposed to add to it the words, "due regard being had to all personal interests."

In the course of the somewhat heated and confused

conversation which followed, Mr. AYRTON reflected with considerable acrimony on the conduct of the Government, and Mr. DISBAELI, in defending himself, characterised the discussion as a "quarrel over the

Mr. Gladstone's addition having been agreed to, Mr. GREENE thereupon moved the addition of the words declaring that no part of the endowment of the Irish Church shall be applied to the endowment of the

institutions of any other religious body.

Mr. BRIGHT repeated his former objection that such a pledge would destroy the denominational system, on which alone, unfortunately, education could be conducted in Ireland; and Mr. GLADSTONE demanded that a longer notice should be given. There was another discursive conversation on the words, including another warm skirmish between Sir G. GREY and the PREMIER as to the duties of the Government and Leader of the House on such occasions; and finally, Mr. Greene's addendum was negatived by 132 to 97, and Mr. Whitbread's resolution (as amended by Mr. Gladstone) was agreed to.

On the motion that the Chairman report progress, Mr. DISRABLI remarked that the events of the evening were a signal proof that those who had introduced the resolutions had introduced the elements of confusion into the country.

Mr. BRIGHT, as a reply from this " parting shot," as he termed it, pointed out to Mr. Disraeli that the events of the evening also showed how little chance of success his policy of endowing the Roman Catholic Church was likely to have. The hon. member went on to say :-

That an humble address be presented to her Majesty, humbly to pray that, with a view to preventing, by legislation during the present session, the creation of new personal interest through the exercise of any public patronage, her Maje ty would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of the archbishoprics, bishoprics, and other ecclesiastical dignities and benefices in Ireland, and in the custody thereof.

He described it as a sequel to the second, and as simply formal; for though it would be competent to introduce a bill (but not to pass it), he thought it but respectful on a matter affecting so important a right of

which he could not flinch, he would be obliged to say he holds now—(renewed cheers)—because, on a recent occasion, he admitted that the main sentiment of that speech which he delivered twenty-five years ago was right. But I am in a different position from the right hon, gentleman. I have not been endeavouring to climb the ladder of Parliamentary promotion—(Oh, oh)—and notoriety. (Cheers.) No, Sir, no, Sir, I have only had that single object so far as I have had anything to do with the Irish question, to promote what appeared to be just to that country, and which would tend to the advantage of the United Kingdom. The right hon, gentleman the other night, sometimes with pompousness and sometimes with servility—(loud cries of "Oh, oh")—talked at large of the interviews which he had had with his Sovereign. I venture to say that a Minister who deceives his Sovereign—(Oh, oh,)—is as guilty as the conspirator who would dethrone her. (Renewed cries of "Oh, oh.") I do not charge the right hon, gentleman with deceiving his Sovereign, but if he has not changed the opinions which he held twenty-five years ago, and which in the main he saidlonly a few weeks ago were right, then I fear he has not stated all it was his duty to state in the interviews which he had with his Sovereign. Let me tell hon, gentlemen opposite, and the right hon, gentleman in particular, that any man in this country who puts the Sovereign in the front—(loud cheers by the Opposition)—of a great struggle like this, into which it may be we are about to enter, who points to the Irish people, and says from the floor of this House that your Queen holds the flag under which we the enemies of religious equality and justice to Ireland are marshalled—(loud cheers and counter demonstrations)—I say that the Minister who does that is guilty of a high crime and great misdemeanour against his Sovereign and against his country; and there is no honour, there is no reputation, there is no glory, there is no future name that any Minister can gain by conduct like this wh

Lord J. MANNERS replied to Mr. Bright, and, denying that the Government had contemplated endowment of the Roman Catholics, he taunted Mr. Bright with having just given a vote for retaining the power of transferring the property of the Church to the Roman Catholic Church.

Mr. GLADSTONE read, for Lord John Manners's information (amid loud cheers), a passage from Lord Mayo's speech, in which he contended the policy of endowing the Roman Catholic clergy was clearly foreshadowed. He put a different construction on the vote just given, maintaining that the effect of the proposal against which Mr. Bright had voted would be to perpetuate religious inequality. As to Mr. Disraeli's language, he had never heard such from a Prime Minister before.

Mr. DISEARLI repeated that the history of the evening was an indication of the confusion which existed on this question, and vindicated his language as sensible and appropriate to the occasion. Turning to Mr. Bright, he indignantly defied him to put his insinuations into the shape of a formal charge.

He says that when it was my duty to make a communica-tion to the House of the greatest importance, and which I certainly wished to make, as I hope I did make it in a manner not unbecoming the occasion, I was at once "pompous and servile." Well, Sir, if it suits the heat manner not unbecoming the occasion, I was at once "pompous and servile." Well, Sir, if it suits the heat of party acrimony to impute such qualities to me, any gestleman may do so—(cheers)—but I am in the memory and in the feeling of gentlemen on both sides of the House—(cheers)—and fortunately there are gentlemen on both sides of this House. (Renewed cheers.) They will judge of the accuracy of such a charge. It is to their feeling and to their sentiment on both sides of the House that I must appeal, and no words of mine, if that charge be true, can vindicate me. (Cheers.) The honourable gentleman says that he will make no charge against me, and then he makes insinuations which, if he believes, he ought to bring forth boldly as charges against me. (Loud cheers.) I defy the honourable member for Birmingham, notwithstanding his stale invective, to come down to this House and substantiate any charge of the kind, which he has presumed only to insinuate. (Renewed cheers.) Let him prefer those charges; I will meet him; and I will appeal to the verdict even of gentlemen who sit on the same side of the House as himself. (Loud cheers.)

This brought a stormy scene to a close, and, the Speaker being in the chair, the resolutions were agreed to by the House, amid loud and prolonged cheering.

IRISH REFORM BILL The next business was the Irish Reform Bill, the cond reading of which was moved by Lord MAYO. Mr. C. FORTESCUE intimated that he should not oppose the second reading, but very considerable changes would be moved in committee. The county es would be moved in committee. franchise must be brought down to 81., and the redistribution scheme must be entirely remodelled. The same course was taken by Colonel French, Mr. Pim, Sir J. Gray, Dr. Brady, and other Irish members, who spoke, supporting the second reading, but criticising the details of the measure, and promising further discussion and numerous amendments in committee. The Earl of Mayo made a short reply, and the bill was read a second time.

Some other bills were forwarded a stage, and the House adjourned at twenty-five minutes past one

On Friday Mr. DISRABLI fixed the Scotch Reform Bill for Thursday (to-morrow) evening, after the Boundary Bill.

A discussion was raised on the subject of Turnpike Roads, and Mr. HARDY stated that he should bring in the Continuance Bill at an earlier period than usual, and he should have no objection to refer either the whole of the turnpike trusts cited in the bill, or a portion of them, to a select committee.

THE PORTIFICATION SCHEME. Mr. O'BEIRNE called attention to the condition of our great fortification scheme. He showed that the works were in a most disgraceful condition, and moved the addition of three members, two of whom should be members of the House, to the commission appointed to inquire into the state of the fortifications.

Colonel SYKES and Mr. Alderman Lusk strongly supported the motion.

Mr. B. Osborne thought the history of these forti-

fications furnished an example of the most profligate and useless expenditure ever voted. He counselled the closing of the contracts, and called on the House to

get rid of this gigantic imposture.

Sir J. HAY said he had always thought the sea-forts were worse than useless. They offered admirable marks for an expert enemy, and he did not believe they would keep an enemy out. But the present Government were not responsible for them, the contracts being in force when they entered office.

Mr. SAMUDA observed that it was of little consequence to independent members which Government was responsible for these forts. Sir J. Pakington said the other day that four millions would be required for the guns for these fortresses. Only 7,000,000*l*. of the 12,000,000*l*. which the fortifications were to cost had been expended, and the wisest course was to stop. They were already enlarging Chatham, so that they would be able to do more work in it than they could formerly in all the arsenals, and it might be necessary in time of war to abandon both Portsmouth and

Plymouth.
Sir J. Pakingron said when he stated that 4,000,0001. would be required to arm our fortifications, he concluded the fortifications in all parts of the empire. It was the fashion to deride those fortifications, but they were erected under the advice of the most eminent engineers of the time, and he believed that Lord Palmerston proposed them with the most patriotic intentions. He had appointed a committee on the subject, of which Sir J. Gray was the chairman, and there were associated with him six other gentle-

men of competent authority. Mr. CHILDERS moved an amendment to the resolution, prohibiting further outlay on the forts, except such as may be absolutely necessary under existing contracts. Lord Elexo and Mr. Bazler both protested against the continuance of the expenditure. Sir J. PAKINGTON could not accept either the resolution or the amendment without consulting his colleagues,

and he complained of want of notice. On a division the amendment was negatived by 93

A discussion followed relative to the Bank of Bombay and Unwholesome Crowded Dwellings.

On the third reading of the Artisans' and Labourers Dwellings Bill, Mr. AYRTON moved the recommittal of the bill, in order that he might in committee move an amendment in the schedule which would have the effect of striking out the words exempting the City of London from the operation of the bill. Sir J. FERGUSSON opposed the motion, saying the bill had been sufficiently discussed. After a short conversation, the amendment was negatived, and the bill was read a third time and passed. The House adjourned at half-past twelve o'clock.

On Monday, Lord ROBERT MONTAGU (answering a question from Mr. R. Gurney) stated that the Government had temporarily sanctioned the importation of cattle from Brittany, Normandy, Spain, and Portugal, into the Liverpool and Southampton markets with

certain precautions.

Mr. DISRAELI was pressed to fix a night for the Scotch Reform Bill (it stands at present for Thursday, after the Boundary Bill), but he replied that though most anxious to facilitate an early dissolution, he could do no more than promise to give it precedence on the first open night.

THE NAVY ESTIMATES.

Mr. Corry, in committee of supply, proceeded to explain the naval estimates, which he did at considerable length; his statement occupying nearly three hours. He said the total amount of the estimates this year was 11,177,2901., as compared with 10,976,2531. last year-showing an increase of 201,0371.; but this increase was apparent only, as 203,2921. would be repaid to the Exchequer, showing an actual decrease of 2,2551. But, on the other hand, some few items had noved from the navy to the civil ser estimates, and the general result was that there was an increase in the estimates for the naval service of the present year of 9,480%. over the amount voted last year. In preparing the estimates, the question arose as to whether any reduction should be made in the number of seamen for the year, and of course that depended on the question of whether our foreign squadrons were to be maintained at their present strength. He re-ferred to the various stations, stating the increase and decrease which had been resolved upon with regard to each, the general result being that there was a reduction of 13 ships out of 135, and of 2,768 men, and if it had not been for the Abyssinian war the reduction would have been carried to 18 ships and 3,208 men. The total number of men voted last year, excluding boys and marines, was 37,065; and including boys and coastguard, 51,663. This year the total number was 50,800, being a reduction of 842 men, but they had reduced the number of marines to the extent of 1,700 men, showing a gross reduction of 2,542 men. But though there was this reduction in the number of men there was a net increase on the estimates on vote 1 of 85,6821. The House had agreed to various proposals for the comfort of the men, and increase of expense was the inevitable result, and a portion of the increase was caused by the new regulations for the promotion of the officers in the marines. In vote No. 2, victuals, for clothing for seamen and marines, the amount asked

works, buildings, machinery, and repairs, which was important in amount, but which did not involve a question of policy, there was a decrease of 74,3511.
On vote 6, for dockyards and naval yards at home and abroad, there was a decrease of 151,8061., the amount being 1,223,562*l*. this year as against 1,375,368*l*., but on vote No. 10, naval stores, for building and repairing the fleet, steam machinery, and ships built by contract, there was an increase of 231,194*l*. He next came to what he described as the most important branch of naval expenditure, the building of ships of war. The ships that were being built, according to the programme of last year, were 37 unarmed ships and 4 armed ships in the dockyards; and when he came into office there were 3 armour-clad ships and 14 unarmed ships which were being built under contract in private yards. The estimated cost of the 4 armour-clads was \$115.18% and of the 14 unarmoured ships \$216.000% 915,518L, and of the 14 unarmoured ships, 218,000L, making a total of 1,156,300%, but the contract price was somewhat less, and there was a surplus of 67,500% on that head. Four armour-clads were launched during the year, and 25 unarmoured ships. In the ensuing year they proposed to build two corvettes at Deptford, and when they were finished, it was not intended to lay down any more ships in that yard. It was also intended to build six new armour-clad ships, three in the dockyards and three by contract. There was no doubt of the great superiority of turret ships for coast defence, and one of the new armour-clads would be a turret ship, which would be capable of going to sea, but they did not intend her for a cruising ship. By the 31st October they hoped to have seven armour-clad ships for cruising purposes. In conclusion, the right hon-gentleman referred to the general state of the navy, which he described to be most satisfactory, the deser-tions being less than formerly, and the health of the men very good.

Mr. CHILDERS criticised the statement in detail,

and said the reduction in the ships and men on foreign stations was in pursuance of recommendations from the Opposition side of the House. He approved of the intention to build more iron-clads, but he animadverted strongly on the increase in the wages to marines, arising from the circumstance that though the number of men was decreased the number of officers was increased. He moved that the sum required for the wages of the marines be reduced by 60,000.

After some discussion the amendment was negatived

by 127 to 73.

Colonel SYKES condemned the policy of having the squadron on the south-east coast of Africa, and moved the reduction of the vote by 20,000%, but after some conversation the amendment was withdrawn, and the

vote, which was 3,036,634*l*., was agreed to.

The House then resumed, and the other orders baving been gone through, adjourned at one o'clock.

#### Foreign and Colonial.

FRANCE.—The Emperor and Empress of the French visited Orleans on Sunday last. Directly after their arrival they proceeded to the cathedral, where they were received by Mgr. Dupanloup, the bishop, at the head of his clergy. They then inspected the Agricultural Exhibition, and distributed the prizes. At the railway-station, the Mayor of Orleans made a speech to their Majestics in which after receiling the next to their Majesties, in which, after recalling the past glories of the city, he said that although Orleans was now a place of industry and commerce, loving peace and appreciating its benefits, yet if France, "strong in her right and jealous of her honour," were compelled to draw the sword, the inhabitants of Orleans would be found worthy of their ancestors. In reply the Emperor said-

I accepted your invitation with pleasure, because I am always happy to find myself sgain in the midst of a city which, whilst religiously maintaining such glorious memories and patriotic sentiments, devotes itself with ardour to the struggles of labour and industry. I was desirous to ascertain for myself your progress, and to encourage it, convinced that amid the general tranquillity of Europe it may be developed with confidence. I thank you for the sentiments you express towards the Empress, my son, and myself.

At the entrance of the cathedral the Bishop of Orleans addressed their Majesties, and in reply the Emperor said-

The Emperor said—

The Empress and myself, in coming to share in the popular festivities of Orleans, were desirous first to kneel within that ancient Basilica, and surrounded by the grand remembrances of the past to ask from the Almighty His protection for the future. I thank you, Monseigneur, I thank your clergy, for the prayers you address to Heaven for the Empress, the Prince Imperial, and myself.

The Emperor and Empress subsequently returned to Paris. The Senate have passed the Press Law by a large majority, and the Legislative Body have commenced a discussion relative to protection, but it is stated that the Government have promised the British Cabinet to renew the Commercial Treaty. It is said that M. Rouher and M. Pinard so greatly disagree that one or other must resign.

GERMANY.—There has been a contest in the Cuscoms' Parliament. An address in favour of German unity was brought forward, but the simple order of the day was carried by 186 to 150. The Austro-German Customs Treaty has been under debate. The House will be closed about the 18th inst.

AMERICA.—By cable telegrams we learn that the House of Representatives has passed by 110 votes to

this year was 1,335,842*l.*, being a net increase of 94,228*l.*, but 90,500*l.* of this was due to other departments, and therefore for the purposes of comparison the increase was only 3,728*l.* In vote No. 11, for new American fishermen. According to a Canada desired that the SZ the bill for admitting Arkansas to representation in Congress; and also a resolution to send vessels of war to the Gulf of St. Lawrence, to protect the rights of American fishermen. According to a Canadian despatch, Whelan has been overheard to admit that he shot Mr. D'Arcy M'Gee. A French Canadian named Lacroix has come forward to swear that he witnessed the assassination. The Canadian Parliament has passed the bill making provision for Mr. M'Gee's family.

THE ABYSSINIAN EXPEDITION.—Sir Robert Napier has reported by telegraph the first stages of his homeward march. He had recrossed the Bashilo, and on the 21st of April his head-quarters were at Talanta, south of the Jidda. Behind him he had left Magdals, a blackened ruin. Fire had scorehed up the habitations within the Amba, and blasting powder had demolished its gates. More than thirty mortars and guns, great and small, had been destroyed by the engineers. Magdals was taken on the 13th, on the 17th the rock was merely a rock once more, and the next day the last of the avengers had quitted the scene. The widow and son of Theodore were in the British camp and were to be protected as far as Tigre. The wounded were going on favourably. Sir Robert Napier fixes the 30th of May as the latest date of his arrival at Zouls. THE ABYSSINIAN EXPEDITION.—Sir Robert

FOREIGN MISCELLANY.

It is narrated at Madrid that when Marshael Narvaez, on his deathbed, was told by his confessor that he should forgive all his enemies, he exclaimed, "Enemies! I have none. I have shot them all."

The Rev. W. Morley Punshon and Mr. Anthony Trollope arrived at New York in the Scotia. Mr. Trollope

Trollope arrived at New York in the Scotia. Mr. Trollope was duly taken charge of, upon landing, by a literary committee of irrepressible New Yorkers.—New York Correspondent of the Times.

Some strange disclosures have lately been made in Paris in regard to the confinement of a number of persons, believed to be perfectly sane, in lunatic asylums. The Emperor has taken up the matter, has directed a searching official inquiry to be made, and intends himself, it is said, to visit Charenton and some other madhouses.

The festivities in celebration of the marriage of Prince Humbert and the Princess Margaret were brought to a conclusion, at Florence, on Thursday, by a grand ball, given by the Municipality to the King and the Royal Family. The Crown Prince of Prussia, in passing through Spezzia and Genoa on his return, was received with marked enthusiasm.

The DE TRANSPORT AND THE ADMINISTRATION OF THE United.

was received with marked enthusiasm.

TRADE IN AMERICA.—In all parts of the United States it is noticed that business and trade prospects are getting decidedly better, and the period of depression is past. The demand for working people is active, and in some quarters the trades are taking advantage of it to strike for higher wages, in which, in some cases, they succeeded. Shipbuilding and the trades connected with it are about the only ones in which last year's dulness continues to reign.—Times' Correspondent.

THE "FIRST COMMUNION" OF THE PRINCE IM-PERIAL—The Prince Imperial received his first communion in the Tuileries chapel at half-past nine on Thursday morning. It was administered by the Archbishop of Paris. The Bishop of Arras only assisted at the ceremony and said the mass. The chapel was profusely ornamented with flowers and choice shrubs profusely ornamented with flowers and choice shrubs for the occasion. Scarcely anybody was present but the Imperial family and the members of the household, but these were almost enough to fill the chapel. As soon as the Emperor and Empress took their seats the mass began. The Archbishop then made a speech to the neophyte, which, we are told, found "an echo in every heart." When the Prince received the communion the corners of the cloth were held by Prince Joachim Murat, General Frossard, the Prince's tutor, the Bishop of Arras's principal chaplain, and the Abbé Mullois, one of the Emperor's chaplains. Prince Napoleon's two sons, Prince Napoleon Victor and Napoleon Louis, had places in the chapel. After the ceremony the Archbishop of Paris made another speech, at which the audience was much moved again. At five in the evening the Prince received the sacrament of conthe evening the Prince received the sacrament of con-firmation from the Archbishop of Paris. It is said that the Emperor and Empress entirely abstained from business during the whole of the day.—Daily News.

The Monitour states that Mgr. Chigi, the Pope's nuncio, on Sunday paid a visit to the Prince Imperial to congratulate him on his first communion, and made a little speech to him, in the course of which he said, "Love the Church and France—serve God and your country—be a great Christian Prince, and may the benediction of the Holy Father be ever with you, and ensure your happiness for time and eternity."

#### LORD BROUGHAM.

(Abridged from the Daily News.)

We announce with regret the death of Lord Brougham, which took place at his seat at Cannes, in the south of France, suddenly on Thursday night. The venerable peer, whose age is one of the most uncertain points of contemporary history, but who is stated with probability to have been borne in the year 1779, had been in the habit of taking his carriage airings every day since the fine weather set in, and even did so on Thursday afternoon. He returned at his usual dinner hour, and retired to rest between eight and nine o'clock, in his usual health and spirits. As was customary, some of the domestics before retiring went into his apartment, and to their astonishment found him dead in his bed. The telegram received from Lord Brougham's brother, who was staying with him at Cannes, states him to have "died in his sleep."

The first glimpse we have of Brougham is as a student of the University of Edinburgh, and a member of the

Juvenie Literary Society, established by the students for purposes of literary exercise and debate. He, and his friend Francis Horner, were distinguished members when they were only fifteen. In 1796 he instituted the Edinburgh Academy of Physics, and in the following year he and Horner were admitted together to the Spaculative Society. He seems to have been the wirder was effect to state of all these clubs and of some others, being the great peaker on all meaner of subjects, physical, metaphysical, political, and what not. Horner early describes him as "an uncommon genius of a composite order," "uniting the greatest ardour for general information in every branch of moviledge, and, what is more remarkable, activity in the business and interest in the pleasures of the world, with all the powers of a methematical intellect." This might stand as a description of him through life.

About February, 1922, three of the young company of philosophers—Jeffrey, Sydney Smith, and Horner—liad projected the Edinburgh Review. It was not long before Brougham was invited to join. He approved of the plan ti first; soon changed his mind, and withdraw; changed again, and wrote those articles which gave the Review the early character so well expressed by Romilly at the time. "The editors seem to value themselves principally upon their severity; and they have reviewed some works, seemingly with no other object than to show what their towers in this particular line of criticism are." In 1804 Jeffrey wrote to Horner that Brougham had "emigrated." So he writes me, but with what view he does not explain." The emigration was to London, and his view was the practice of the law and political life. He entered Parlament in 1810, by the assistance of Lord Holland. His alienation from his old friend Horner, as soon as they may be have a preliment, and might become rivals, showed where the weakness lay which parlaysed, in after days, the action of his hold intellectual powers. Even then the vanity was apparent which became the devouring vice of

It was before this time that Mr. Brougham had entered into a peculiar and personal opposition to the Regent, by espousing the cause of the Princess of Wales. When the Princess Charlotte ran away to her mother to Connaught House, and the perplexed mother drove to the House to consult her advisers what to do, Mr. Brougham, as her legal adviser, returned with her, and was engaged till three in the morning, with the Dukes of Yerk and Sussex and Lord Eldon, in persuading the young princess to go back to Carlton House. When the childless mother returned in 1820 as Queen Caroline, Mr. Brougham was still her adviser as her Attorney-General, and her spokesman and advocate in Parliament. He went to meet her and escort her on the Continent, and he supported her cause, as did his friend Denman, with an intrepidity and disinterestedness which secured them hearty honour from the English people. The Dukes of York and Clarence voted for the bill against the Queen; and Messrs. Brougham and Denman were therefore fully aware that they were rendering their professional advancement impossible for two or three reigns to come; yet they fearlessly brought upon themselves the vindictive displeasure of the Court and Government for a term too long for calculation.

Between that time and his accession to the Chancellorship, Mr. Brougham schieved his greatest works—the visest and most beneficent acts of his life. He largely aided the establishment of Mechanica' Institutes, begun by Dr. Birkbeck; and to him we owe the London University and the Society for the Diffusion of Useful Knowledge. The publications of this society It was before this time that Mr. Brougham had

begun by Dr. Birkbeck; and to him we owe the London University and the Society for the Diffusion of Useful Knowledge. The publications of this society drove a vast amount of bad literature out of the field and stimulated other associations to vast improvement.

Ten years after Mr. Brougham had endangered his prospects for life by his advocacy of the Queen's cause, he received the highest honour of his life. Under the excitement of the French Revolution of 1830, and of the accession of a new Sovereign at home, and in the joy of having carried Catholic emancipation, the men of Yorkshire made Brougham their representative. He said himself that he had now arrived at the pinnacle of his fame, and so he had. Amidst all the popular delight and admiration, there was no great confidence that he would fulfil the expectations generally avowed. He was at the head of the representation of Great Britain, and it would be seen at last what he could and would do. It was not long before all the world agreed with him that the day of his election for Yorkshire was, as he said, that of his highest glory.

When the announcement was made the next Novem-

when the announcement was made the next November that Brougham was to be the Chancellor in the Grey Administration, everybody laughed. Much of the laughter was pleasant, with exultation in it, as well as amusement; but curiosity and amusement prevailed. He had said that he would not take office, and that he was no equity lawyer, so the anti-reformers quiezed him on account of his new trammels, and said it was a pity the new Lord Chancellor had no law, for then he would know a little of everything. His appointment was excused only on the ground of political exigency; but he disappointed expectation as much on the political as he possibly could on the legal ground. He was Chancellor for four years; and during those four years he made no available attempts to accomplish any of the popular objects about

which he had said so much before he was able to act. In the autumn of 1834 he rained his political reputation and his prospects for life by a series of eccentricities during a journey in Scotland. He mortally offended the King, and made a declaration at a public dinner at Edinburgh against streamons reform which overthrew the last hope of his admirers. At that dinner began his fend with Lord Durham, whom he persecuted to death. No sort of excuse has ever, we believe, been attempted for his conduct towards that faithful reformer, nor for the temper of language which he thencefrom indulged in towards his old friends and colleagues. So vindictive and fierce were that temper and language that even Lord Melbourne, with his easy good-humour, was cowed; and the whole Ministry were fairly bullied by Lord Brougham into desertion of Lord Durham, after having upheld and thanked him for the very acts for which they extinguished him at the bidding of his cruel foe. It was a shameful chapter in the history of the Whig Government; and Lord Brougham was ever after without political character and social influence. He incurred universal reprobation by the strange offer he made to take the office of Chief Baron under Lord Lyndhurst as Chancellor. He pleaded that, as he should not take the salary, he should thus save the country 12,000L a year; but the plea was a new offence. It supposed that the nation cared more for 12,000L a year than for the political integrity and consistency of its high legal functionaries. Brougham had, however, already gone over to the Tories. He was on the most intimate terms with Lord Lyndhurst and the other Conservative leaders, and it was natural, for they made much of him, and nobody else did now.

else did now.

His law reforms were thenceforth his only titles to honour, and very great honour they deserve. We owe to him much of the reform which has taken place in the Court of Chancery; he gave us those local courts which go some good way towards bringing justice to every man's door. It is with these reforms that posterity, in a mood of gratitude and good nature, will connect the name of Henry Brougham. For the last twenty years or more of his life he sighed for that simple name as for a great good that he had thrown away. He longed, as he said at the public meetings, and far more pathetically in private, to "undo the patent of his nobility"; but if he could have become a commoner again, he could never have recovered the popular confidence and admiration which endeared to him the days which he had spent in opposition.

When he was still a youth, his friend Horner requested a correspondent's opinion of his physicgnomy. That singular physiognomy was soon familiar to all the world, in all civilised countries. Those who saw it alive and at work could not doubt that his faults had a constitutional origin which it would have required strong moral force to overcome. That moral force he had not. One of the noblest traits in his character was his attachment to his venerable mother. She deserved everything from him; and he never failed in duty and affection to her. During the busiest days of his Chancellorse did now.

His law reforms were thenceforth his only titles to

tachment to his venerable mother. She deserved everything from him; and he never falled in duty and affection to her. During the busiest days of his Chancellorship he wrote to her by every post. Happily, she died before his deepest descents were made. He married a widow lady, Mrs. Spalding, by whom he had two children—one of whom died in early infancy, and the other, a daughter, in early youth, after a short life of disease. His peerage and estates, therefore, pass to the family of his brother, William Brougham, late Master in Chancery, the former under special remainder in the patent of greation.

#### Court, Official, and Personal Rews.

The Queen and Court have returned to Windsor Castle. The time of their departure for Balmoral is not yet fixed.

By the advice of her medical attendant, the Princess of Wales will not accompany the Prince in his visit to Leeds on the 19th. This news has created considerable disappointment in the borough.

There is no truth in the report, copied from a Danish paper of the 7th inst., with respect to a contemplated marriage between the Crown Prince of Denmark and the Princess Louise of England.

The Dake of Edinburgh may be expected in England about the 24th inst.

In consequence of a sudden and severe illness, Mr. T. Hughes, M.P., has been advised by his medical attendants to abstain from all public labours for a short

It is understood that the committee of Irish me bers which was formed to consider the Irish Reform ed to recommend a redu franchise to 81. rating value, and to reject the distribution portion of the Irish Reform Bill so far as dis-franchisement is proposed.

Sir Benjamin Pine, who has lately been administer-

ing the Government of the Leeward Islands, has been

appointed Governor of Western Australia.

The Queen has been pleased to confer the vacant Garter upon the Duke of Marlborough.

The King of Portugal has conferred on Sir John Bowring the cross of a knight commandership of the order of Christ, as a public testimony to his merits

According to the John Bull, a vote of want of confidence in the Government, duly prepared, was to have been laid on the table and notice given on Monday, but a Liberal Cave sprang up so rapidly that the inten-tion had to be abandoned.

tion had to be abandoned.

Her Majesty held a drawing-room yesterday, at Buckingham Palace, being attended by several members of the royal family. There was a large attendance of ambassadors and foreign Ministers, with most of the Cabinet Ministers. A large number of ladies were presented. The Queen remained in London last night in order to lay the foundation-stone of the new St. Thomas's Hospital this day.

On reading the order of the day for going into committee on Representation of the People (Scotland) Bill, Sir Rainald Knightley will move, as an amendment to Mr. Baxter's instruction, to leave out all the words Mr. Baxter's instruction, to leave out all the words after "power," and insert "to take one seat from release granted them by the Irish Executive.

boroughs in England having, by the census returns of 1861, less than 12,000 inhabitants."

Church Missionary Society.—The annual meeting of this society was held on Tuesday last week in Exeter Hall, the president of the society, the Earl of Chichester, in the chair. The proceedings having been opened by prayer, the Rev. W. Mee presented the annual report. The report gave details of missionary operations in the various stations occupied by the society's agents. There were 151 stations occupied by 192 European clergymen, and 90 native and country born, making a total of 282. Of European laymen, schoolmasters, lay agents, printers, &c., there were 19; of European female teachers (exclusive of missionaries' wives), 4; of native and country born catechists and teachers of all classes not sent from home, 1,876; number of communicants re-CHURCH MISSIONARY SOCIETY .- The annual meetfrom home, 1,876; number of communicants returned for 1867, 15,155. Complete returns of the Abeokuta and New Zealand missions had not been received. The society had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars. The ordinary income as derived from associations, benefactions, &c., was as follows:—Associations, 121,1281. 16s. 6d.; benefactions, 16,8941. 5s. 3d.; legacies, 19,6701. 11s. 4d.; sundries, 6,3031. 12s. 9d.; making a total of 153,9971. 5s. 10d. The ordinary expenditure of the year was 149,6621. 11s. 1d., so that there was a surdus of 4,834/. 14s. 9d. The deficit of 1866-7 was 3,828/. 13s. 11d., leaving a net surplus in 1867-8 of 5061. 0s. 10d. Receipts from all sources, including 2,1801. from the Roxburgh India Colportage Fund; 1,0611. 1s. from the scholarship endowment for the Sarah Tucker Training School, by Miss H. Usborne; and a special donation of 50%, made the total income of the society 157,288% 6s. 10d. The local funds raised in the missions, and expended there upon the operations of the society, but independently of the general fund, are not included in this statement. After a short address from the chairman, the first resolution relative to the report was moved by Dr. Payne Smith, Regius Professor of Divinity at Oxford, and seconded by Sir Arthur Cotton. Colonel Lake, late Commissioner, Punjaub, moved, and the Rev. Dr. Miller, vicar of Greenwich, seconded, a resolution referring to the importance of a native ministry. The third resolution, moved by the Rev. R. Bruce, B.A., missionary from North India, and seconded by

b. A., missionary from North India, and seconded by the Rev. E. Hoare, was as follows:—

That this meeting desire to record their unshaken adherence to those Protestant and Evangelical principles upon which the society was originally founded; and their conviction that any departure from these principles, whether in the direction of a Rationalistic theology or of the doctrines and practices which the Church of England rejected at the Reformation, will be fatal to the cause of missions both at home and abroad, as substituting "another Gospel" for the Gospel of "the grace of God."

A vote of thanks to the chairman closed the

meeting.
The Irish Society.—The fiftieth anniversary of the Irish Society was held on Friday at Hanover-square Rooms, under the presidency of the Archbishop of Armagh. The report stated that the society was founded in 1818 with the purpose of teaching the ignorant and neglected of the Irish population the truths of the Gospel in their own language, which had been found the colly means of reaching them. In 1838 there were 370 teachers and 5,500 pupils connected with the society. Up to the present time it might be said that 150,000 Roman Catholics had been instructed in the Scriptures. The total income of the society for the year was 7,215l., of which 4,916l. was gathered in Ireland. After a short speech by the Bishop of Tuam, who stated that he could testify to the good work the society had done, the Rev. Mr. M'Caul spoke upon the subject of the Irish Church question, and denied that Parliament had the right to estimate the work the Church had done by the "counting of noses." He wanted to know how Parliament would estimate a standard of know how Parliament would estimate a standard of success, for, he said, if that estimate were made as the basis that the Church had failed because it had not converted all the Roman Catholics in Ireland during the last three hundred years, then it might be said that Christianity itself had failed the last eighteen centuries. He concluded by saying that if it should come to pass that the Irish Church should be extinguished, it would die not because it was worn out or had fallen like a warrior in battle, but like one foully. "done to death." The Bishop of Cork, in a very lengthy speech, followed in the same course of arguments, and said that in fact English statesmen were helping forward Popery, as if they were tired of the blessings of a free press, free speech, and our other institutions which were so highly loved by a free people; and if they desired to maintain these, then the Irish Church must be maintained. He looked upon the present agitation as having arisen merely through the desire of ceras having arisen merely through the desire of certain statesmen to get into power, and he insisted that the Irish Church did a great work, notwithstanding that limitations were placed upon its authority from time to time by Parliament, in the restrictions placed upon Protestant teaching in schools, and among soldiers, paupers, and criminals. The proceedings were concluded in the usual manner. The attendance was very meagre.

Great Northern Hospital, Caledonian-Road,

N.—Number of patients for the week ending May 9, 1,123, of which 357 were new cases.

"Colonel" Nagle, who is alleged to have been the chief of the Jacknell expedition, and four of his companions, have been released from custody. It is said that the untried Fenian prisoners now confined in the

## Miterature.

#### MORAL SCIENCE AND ITS PROSPECTS.\*

Moral philosophy must surely have a brighter future in store, if only by the rule that "when "things are at the worst they will mend."
After being far too long decried and kept at arm's length, it is physical science which is for the present taking its turn of ascendancy. The intellectual energies of Europe are in a quite unprecedented degree, occupied with facts which admit of being seen and handled, counted and measured, and weighed. The time for another reaction will come. Magnificent and endlessly varied as the discoveries are, which are constantly being made in the constitution and the sequences of the material part of creation, these will not always be new. Always they will remain important, and full of intellectual as well as practical interest, but they will find their level. Men will grow impatient, sooner or later, of allowing the study of the world within to be altogether sacrificed to investigations of the world without. The very habit of thoroughness and precision which physical pursuits engender or stimulate, will make it impossible to feel content with notions which are floating intellectual energies of Europe are in a quite to feel content with notions which are floating and vague, instead of being clear and just, on such questions as what we mean by the words "I ought"; whether, irrespective of lower or higher degrees of inexpediency, anything whatever is wrong; whether there is or is not any absolute law of right; whether this is discoverable, and if so, by what organs; how it bears, if at all, on the relation in which men stand to each other, and to any higher order of being. It is not too much to say too, that while moral science may seem to exist at present in a state of depression or comparative abeyance, the material waiting to be interpreted and classified by it, increases every day. On the one hand, social ties and responsibilities are incessantly becoming more diversified and complex. On the other, there are provinces of art, if not yet of science, in which large accessions are being made to our knowledge of the subtler and more latent possibilities of human character. Literature, for example, was never penetrated before by a vein of moral insight at once so delicate, and so penetrating and deep.

If we have been led into a strain of remark

rather suggestive of patience than congratula-tion, it is partly because the two books which it falls to our lot just now to notice, do by no means seem to us characteristic of an era of

means seem to us characteristic of an era of prosperity and vigour, in the branch of thought to which they belong.

The principal fault which we have to find with the one, is its inadequacy. Considering how excellent an opportunity was afforded by a place in Mr. Murray's series of handbooks, we think it not unreasonable to say that such a work as Dr. Fleming has undertaken, might have been very much more equal to the occasion. That very much more equal to the occasion. That be has not succeeded in making it interesting, is perhaps a misfortune rather than a fault. Certainly we shall not allow it to be the fault of the subject. It would be unjust to condemn a writer for falling short of that impassioned glow of conviction, which where it coexists with imaginative power, impresses any composition with a living unity, and by an almost irresistible species of momentum projects the whole body of thought into the reader's mind, whether he accepts it unreservedly or not. But if anything like a survey of schools and opinions is offered, the survey ought at least to aim at being complete. Some of the most considerable names, ought not to be either literally or virtually omitted. We find in this volume no account whatever of the ethical writers of Germany or France. There are two or three short sentences quoted from Cousin and Jouffroy. Fichte is dismissed with a very cursory allusion in a note. The name of Kant occurs more frequently, but no informa-tion is given as to the place which he holds in the history of human thought, any more than of the theories of which he and the other remarkable writers whom we have mentioned were the representative expositors, where they did not originate them.

We confess to having been a good deal astonished by an omission of another kind. Dr. Fleming's book might be read through

from beginning to end, without a single suggestion to the reader's mind that there ever was such a person as Jesus of Nazareth. Of course a handbook of moral philosophy is not bound to be at the same time a theological manual. Such a combination may even amount to a blemish, as in the case of the otherwise useful work by Dr. Wayland. But from a purely historical point of view, Christianity has been, for eighteen centuries, a factor in the moral experience of men and of nations. The knowledge which we derive from revelation must either be ignored and deliberately left out, or distinctly taken account of. Dr. Fleming does not ignore it. "The perfections of the "Divine nature," he says, "and the intimations "of the Divine will are made known to us in the "Divine Word. That Word is our imperative "rule of law, in all matters on which it hath "spoken." There are at-deast two questions in his way to make some mention, however brief, of that manifestation of the Divine perfections and will which once moved and breathed among men, in this same world where we now are, in "the Word made flesh." Instead of offering as a sufficient explanation of the difficulties presented by the existence of evil, the optimist solution, that there is on the whole a preponderance of good, a ray or two of additional light might surely have been thrown on any stery at the best insoluble, by the consideration of the thrown on any stery at the best insoluble, by the consideration of the difficulties presented by the existence of evil, the optimist solution, that there is on the whole a preponderance of good, a ray or two of additional light might surely have been thrown on any stery at the best insoluble, by the consideration of the difficulties presented by the existence of evil, the optimist and the first own of additional light might surely have been thrown on a mystery at the best insoluble, by the consideration of the difficulties of the series of the seri us—bids us endure nothing but what He will participate, in an actual bearing of our burden and acquaintance with grief. Or if this would and acquaintance with grief. Or if this would be too pronounced an adoption of one view of Christian doctrine, in a book designed for uni-versal circulation, was it absolutely necessary, when either "sentiments due towards God," or duties and feelings towards men were being discussed, to be silent as to the character of Christ, that exemplar of all excellence which invokes the most powerful affections and moral sympathies of our nature?

sympathies of our nature?

Of Dr. Pirie's production, we dare not pronounce even so favourably. There is much to attract respect in the author's eager and sometimes enthusiastic solicitude to do good, and especially to communicate what he evidently regards as important discoveries. Nevertheless, with an exceedingly good intention, and with the outline at all events of a good plan, we are bound to express the opinion that he has not given to the world in this instance, anything which could be called, without a serious abuse of language, a good book. Our objection is not to which could be called, without a serious abuse of language, a good book. Our objection is not to any faults of detail. The errors, as we cannot but think, are vital errors. We read in the very first words, the sentence with which the preface opens, that "the true theory of religion, "morals, and politics constitutes the grand "question of the day," and then we are led on to the statement of principles which go very far towards denying, in effect, the very existence of morality, or of a moral nature, except where a morality, or of a moral nature, except where a forced meaning is put upon the words employed, or except where the author inadvertently forgets himself, and lets fall observations a great deal better than his theoretic creed.

Expressed in few words, the substance of Dr. Pirie's more fundamental doctrine is as follows The object for which every man exists is his own happiness. This happiness must originate either in the gratification of selfishness, or in the enjoyment derivable from realising and reciprocating a spirit of love. As we actually exist, the former tendency predominates. grow up selfish. But experience teaches us that selfishness defeats its own object. By experience, and especially under the discipline of suffering, we learn that in order to secure the love of others, we must love, and that benevolent feelings alone carry with them their own reward. A struggle then begins, and the more deep-seated our habits, the more earnest and continuous the struggle must be. We must renovate the spirit of love, in the same way in which we had previously stimulated the spirit of selfishness. Will the approbation and love which we obtain in return, be a sufficient motive? Not in itself. Our desire for intense and permanent happiness implies as its correlative, an omnipotent and omniscient Being whom we can perfectly trust. Therefore such a Being exists. Omnipotent and omniscient, He has at His disposal all the resources necessary to perfect happiness; there is no perfect happiness except in being just and benevolent and holy: therefore God is just and benevolent and holy.

It may possibly be imagined that we have accidentally passed by, in this summary, the office assigned to conscience, or to some corresponding faculty by means of which we are made aware that we exist not simply for our own sake. Not at all. Our author shall speak for himself :-

We had hoped it was otherwise. The impression, we thought, still extensively prevailed, that Bishop Butler had some time ago given a clear account of what conscience is, and of its supremacy, and that his statement of the case had neither been refuted, nor admitted of refutation. Assuredly this poor world is a far darker place than we had fancied, if we come into it without any sort of clue or means of discriminating between good and evil, besides what we arrive at by the difficult and protracted way of experience. Is experience ever more than an auxiliary, a means of good, or occasion of improvement, which depends for its use on each man's willingness or desire to improve? Does it not leave great multitudes of men worse instead of better than before?

Beyond unsupported and very confident assertion, there is not a word in this volume to shake our belief that men discern naturally, in motives and in actions, a quality of rightness which is quite distinct from pleasure and from pain—an ultimate fact, of which no account can be given except that we see this feeling or course of conduct to be right, and the contrary course or feeling to be wrong. Whether we chose to call the faculty to which we owe these perceptions, and by which the next step is taken, conscience or reason, or by any other name, we are led presently from these cases in our actual experience, to recognise, above or behind them, a law independent of particular instances and of absolutely universal obligation.

In proportion as we learn to apply this universal law of right justly and comprehensively We had hoped it was otherwise. The impres

In proportion as we learn to apply this universal law of right justly and comprehensively to the various situations of life, our moral standard is corrected and enlarged. From the first our capacity for recognising such a law in first our capacity for recognising such a law in itself, and in some at least of its applications, is of immense value to us as indicating that we owe something to our fellow-men, and something more than unregulated impulses of kindness, and if, when we "feel its grip," we "let that be aye our border," in helping our personal self-control. From the first, too, one of the directest paths by which our minds arrive at the conception of God, is the conviction that this law must have some the conviction that this law must have somewhere its archetype, and not only its original, but its perfect realisation in a justice infinitely just and a purity infinitely pure.

Shall we not add that our sense of our own demerit and exceeding insufficiency, and our yearning after purity and love, as both developed in relation to this law, prepare us to recognise as well a medium of peace and hope, as the sources of new motive—a new moral life, in our Lord Jesus. Christ—not in His character only, but in all that He bore for us, His cross and passion, the spirit which His living and His dying expressed. If progressively, His spirit trains and fills, what is warped in our conscience is set right and completed, and what is weak is,

through the sympathetic and generous part of our nature, immeasurably reinforced.

Over against Dr. Pirie's philosophy of intense and permanent happiness, as the goal of humanity, and the universal criterion, we will set a pregnant sentence or two from another recent publication from a Scottish pen, an essay on "The Moral Dynamic," by Professor Shairp, of St. Andrews-

or himself:—
"The next theory of morals which presents itself for our consideration, is that which assumes a mental power but it is present as a consequent, not as an antecedent,

<sup>\*</sup> The Student's Manual of Moral Philosophy. A Manual of Moral Philosophy, with Quotations and References for the Use of Students. By WILLIAM FLEMING, D.D., late Professor of Moral Philosophy in the University of Glasgow. (John Murray.)

Natural Theology: an Inquiry into the Fundamental Principles of Religious, Moral, and Political Science. By the Rev. W. R. PIRIE, D.D., Professor of Divinity and Church History in the University of Aberdeen, and Dean of the Faculty of Theology. (Blackwood and Sons.)

of the choice. It is also true that virtue and pleasure are so far from being incompatible, that the higher a man advances in virtue, the greater is his delight in it; indeed, that the measure of his delight in it is in some sort a gauge of his moral progress. But on the other hand, it is no less true that, while man remains in this state of moral struggle, in some of his acts of purest duty, the ingredient of pleasure must be so faintly present as to be inappreciable."

Space will not allow of our furnishing our readers with any samples of Dr. Pirie's "funda"mental principles" of politics. It may be
enough to mention that he appears to look upon
"governors" as almost a distinct order of
beings; that he says "a despotic government,
"under a wise and firm governor, has often,
"and perhaps truly have called the best of "and perhaps truly, been called the best of "all governments"; that, in his opinion, the only ground of obligation to submit to the authority of governments, is the law of the strongest. There is the sanction, besides, which the will of God may be supposed to afford to every institution as long as He permits it to exist. But humanly speaking, we are it to exist. But humanly speaking, we are bound to obey the law of the land, simply because we are forced, or under fear, and because the powers that be are stronger than we are. We have been accustomed to believe, on the contrary, that good citizens are loyal voluntarily, and not because they must; that their loyalty rests on stronger and better grounds, in proportion as the government under which they live affords a guarantee, in what is left undone, as well as in what is done, for justice, and for a due regard to the rights and interests of all; and that this sentiment may yet further, in indefinite degrees, be strengthened and ennobled where, as Mr. John Stuart Mill expresses it, the Government successfully "organises "some part of the good qualities existing in the "individual members of the community, for the "conduct of its collective affairs. . . "A
"government is to be judged by its action
"upon men, and by its action upon things; by
"what it makes of the citizens, and what it does "with them."

In listening to a very unsatisfactory sermon, it is sometimes an alleviation of your misery, to try and consider what might have been said on the same text, but more to the purpose. Dr. Pirie's publication may perhaps suggest how desirable it is that a book should be written as compact in form, and as attractive in appearance as his, and filling up in a very different manner the programme which he lays down, and which he announces more than once his belief that he has developed in an aggregate of propositions and arguments which amount to demonstra-

The higher spiritual sciences divide themselves as

"The higher spiritual sciences divide themselves as follows:—
"I. The relations in which human beings stand to higher orders of spiritual existences. This constitutes the subject of the science of religion.
"2. The relation in which human beings stand to each other. This constitutes the subject of the science of morality.
"3. The artificial arrangements and laws under which human beings endeavour to provide for the order and peace of society. This constitutes the subject of the science of politics."

#### BRIEF NOTICES.

The Increase of Faith. (Blackwood and Sons.) The author of this book is, we believe, one of the younger ministers of the Free Church of Scotland. As he explains in the preface, he has undertaken a practical rather than a scientific exposition of the doctrines discussed. He points out that the increase of faith is both possible and a thing to be desired, and while reassuring the timid, and removing grounds of uncalled-for apprehension and self-reproach, he encourages Christian be-lievers not to rest satisfied with a weak or otherwise imperfect faith, but to strive earnestly after higher and higher attainments in this respect in the Divine life, by showing them to what extent, as well as by what means, faith is capable of growth and increase. The spirit of this handsome little volume is modest and unpretending, and the style clear; there is a total absence alike of unsary technicality and of affectation, and nothing but good can follow from its wide circulation.

Poems. By AUGUSTUS APSLEY LE GROS, Jersey. (Alfred W. Bennett.) A lady's album is the proper place for Mr. Le Gros' verses. They are always pure in feeling and in taste, of true piety though not of broad experience, the melody, while deficient in volume and richness, is not unpleasing. But there is nothing in this volume which merits printing; in the "struggle "for life" such verses must perish; they have neither strength, nor fitness of any kind, to give them a chance of endurance. Mr. Le Gros' more ambitious verses reveal his poetic ineptitude. His "Life Scenes" are

How to Study the New Testament. The Epistles (First Section). By HENRY ALFORD, D.D., Dean of Canter-bury. (Alexander Strahan and Co.) This volume is a collection of Dean Alford's papers in last year's Sunday Magazine; and forms the second volume of his series on the Study of the New Testament. After an introductory chapter, showing how the historical Gospel came to be succeeded by the doctrinal and hortatory epistles, it

takes up all the Epistles of Paul, except the pastoral epistles, and that to the Philippians, in chronological order. So much of introductory matter as is necess for understanding the historical and personal occasion of the Epistle is followed by amended readings; either new translations in place of incorrect and obsolete ones, or better critical readings than those of the Textus Receptus. We cannot too highly commend the work the Dean is doing in giving these papers so wide circulation. His reverent but strictly faithful treatment of the English sacred text, will not only do much to prepare the public mind for revision; it will also familiarise ordinary English readers with the method and results of critical study of the New Testament, which hitherto have been the peculiar possession of Greek scholars, and the effect of this increased intelligence will be a fuller sense of the value of the Scriptures. This series ought to be in every household; and all our young people should possess and be encouraged to study it. We do not accept all Alford's interpretations; his eschatology, for instance, seems to us unsatisfactory. But the intelligence and love he has brought to his task, the courage with which he carries on his critical work, and the consistent effort he makes after strict accuracy, are good to witness; and the real help he gives to the understanding of the Epistles is considerable.

Vittoria Colonna: Her Life and Poems. By MRS. HENRY ROSCOE. (Macmillan and Co.) We have been somewhat disappointed with this book. It is a handsome volume, adorned with two beautiful photographs; and from Mrs. Roscoe's preface, we expected an interesting biography. Vittoria Colonna deserves to have her life well written in English. The friend and correspondent of Michael Angelo, his sonnets addressed to her breathe an enthusiastic admiration which only a noble woman could have inspired. Her intercourse with the Italian Church Reformers of the sixteenth century, the lovers within the Papacy of Protestant doctrine, and her association with the noblest Italian families who took leading parts in the wars and politics of their day, lend interest to her life. Above all, the singular elevation of her character, the purity and depth of her affections, and her passion for nobility of spirit in those whom she sought to influence, render her a worthy subject for any biographer. Although her life is somewhat devoid of incident, her early widowhood, and the effect of her grief in the development of her character, afford an opportunity to the sympathetic biographer for enlisting the interest of readers. Her sonnets, too, though their beauty is rather that of polished and euphonious expression than of thought or imagery, might be rendered into beautiful English verse. But Mrs. Roscoe does not secure the reader's interest; the story is as dull as a chronicle, while yet it is not a chronicle, but no more exact than any of the word paintings which now form the favourite type of historical narration. There is no concentration of interest here, neither is the general information conveyed in a form likely to instruct. Mrs. Roscoe's "Life of Vittoria "Colonna" is a very poor supplement to Mrs. Jameson's and Mr. Trollope's sketches of her.

#### Miscellaneous Rews.

Systematic Beneficence Society.-The annual meeting of the friends of this society was held on Thursday evening in the large room at Exeter-hall, Mr. Hugh M. Matheson in the chair. The Chairman said of late years the principle of the society—that of systematic giving—had been gaining ground. He could advocate, on Scripture grounds, that all Christians had a call upon them to set aside a portion of their substance, and use it for the glory of God and the good of man. The Rev. Dr. Cather read the report, which set forth that the object of the society was, by the aid of the platform, the pulpit, and the press, to promote a systematic and proportionate giving of funds for the use of the Lord and the benefit of the poor. The society did not enrol members, and did not interfere with the aims and objects of other societies; and, in the language of Lord Cairns, the Lord Chancellor, and first president of the society, "It was the auxiliary of all and the rival of none." Arrangements had been made for forming branches in all the Protestant towns of the continent. The publications of the society had been distributed in most of the towns of England, and the society had agents in Canada, who gladly distributed the publications. The society had now spent twenty-one years in assertion of the principles of the society almost without dissent. The receipts for 1867 amounted to 1,2541, of that amount 8541, was for mosting expenses, and the belance 4001, was in the amounted to 1,204.; of that amount 854. was for working expenses, and the balance, 400., was in the hands of Mr. John Crossley, of Halifax, as treasurer. On the motion of Mr. Karslake, the report was adopted. After addresses from the Rev. Mr. Perks, Rev. A. McAuslane, Rev. A. Mursell, and Rev. R. W. Dale, resolutions were passed to the effect that "the prevailing method of waiting to be asked for almost all contributions was not in accordance with Scriptural precept and precedent, and that the neglect of the Scriptural method entails much loss of time, dignity, and labour on the Church of God."

The Rev. B. Speke has returned to his parish, Dowlais Wake, near Ilminster, and took part in the services in the church on Sunday last.

THE LATE ELECTION FOR BRISTOL .- It is stated on good authority that the Liberals have resolved to pre-

supporters. It is stated that in one case three persons ecorded their votes thirteen times for the successful candidate. At the recent Liberation Conference, Mr. Handel Cossham said that this victory cost the Tories 15,000%.

THE REPRESENTATION OF NOTTINGHAM .- A meetng of the Liberal party, attended by some 5,000 persons (Mr. Mundella in the chair), was held at Nottingham on Monday night, when the following resolution was unanimously carried :- "That, in consideration of the probability of an early dissolution of Parliament, and in acknowledgment of the claims of Mr. Samuel Morley on the town of Nottingham, this meeting is of opinion

on the town of Nottingham, this meeting is of opinion that at the forthcoming general election he should be returned, free of expense, as one of the members for the borough."

Two Notable Public Banquets took place on Wednesday evening. Mr. Disraeli presided at that of the Royal Literary Fund; and Mr. Gladstone at that of the London Hospital. Both delivered eloquent the Premier introduced happy allusions to speeches. The Premier introduced happy allusions to the Queen's appearance in the great list of authors. "I came to this assembly," he said, "like one who, from the heat of combat, repairs to the pure flow of some placid stream to slack the thirst of battle. It is an effort to me to attune my mind to the gracious and refined offices which I have now to perform." Gladstone spoke of the persons who, accustomed like himself, to spheres of exertion widely different, shrank from the task of commending to notice institutions of this character from want of power and want of physical. strength, but not from want of will.

FATAL SENSATIONAL PERFORMANCE.—A person named Worthington, calling himself the "Star Diver of the World," exhibited for the last time on the river Derwent at Derby on Thursday. Amongst other feat he was announced to jump from a height of 120 feet into the river. He concluded the first portion of his performance successfully, and then jumped into the river. In his progress downwards his body made three evolutions, and a medical gentleman on the bank remarked to some of the bystanders that he was a dead man. Worthington fell heavily on the top of the water on his side, and at once sank to the bottom of the river. On his being taken out of the water life was extinct, the opinion being that he died from concussion whilst diving. His mother and two brothers were present, and were the painful spectators of his untimely death.

DR. NORMAN MACLEOD, who has just returned from India, left London on Friday morning for Scotland. Although his health somewhat broke down before his departure from Calcutta, we (Pall Mall Gazette) are glad to say that he is now considerably better, and an eminent London physician, who was consulted, holds out a hope that a short season of rest and quietude among his native mountains, together with careful treatment, will suffice to reinvigorate him completely. The Doctor reappeared in the pulpit of the Barony Church, Glasgow, on Sunday afternoon, and preached a sermon, the theme of his discourse being these words, "We thanked God, and took courage." He of course could not avoid some allusion to the special work in which he had been engaged during his Indian trip, but the allusion was slight, the work, as he assured his hearers, being far too great and important for him so soon to attempt entering into anything like detail regarding it.

THE CONVICT BARRETT .- A respite was sent to Newgate on Sunday evening for the prisoner Michael Barrett, who was to have been executed yesterday. The moment it was received at the gaol, Mr. Jonas, the governor, proceeded to the cell of the prisoner and informed him of the communication he had received, at the same time strongly impressing upon him that the delay was solely for the purpose of enabling the authorities to complete the inquiries that were still going on, and that the sentence might still be carried out. The prisoner did not exhibit any emotion at the tidings that were conveyed to him. The fact of this respite having been granted is, of course, no indication of an intention to spare the life of the prisoner; and if the inquiries that are going on should turn out unsatisfactorily, the sentence will in all probability still be carried into effect. Mr. Poland has been in Glasgow on behalf of the Home Office, and has taken evidence relative to the alibi.

MURPHYITE RIOTS AT ASHTON .- On Sunday the borough of Ashton-under-Lyne was the scene of great rioting and disturbance, arising out of the spirit engendered between the English Protestants and Irish Romanists by the lectures of the well-known Mr. Murphy. A junction of processions from Dukinfield, Stalybridge, and Ashton having been formed, two of the principal Irish quarters of Ashton were attacked, and a good deal of furniture was destroyed in the houses of the residents. All this was not accomplished without some severe fighting, in which many people were badly hurt. In the evening St. Omer's Catholic chapel and school were attacked by the mob, and much damage done. After that St. Mary's Catholic chapel and school were attacked. The bell was sounded to give notice of the approach of the attacking party, and a considerable force of Irish Romanists rallied to defend the buildings. These were ultimately overpowered, and a good deal of injury was sustained, the fittings and windows being destroyed. Some shots were fired, and one person is said to have been wounded, but no lives were lost. The magistrates were assembled, and the borough and county police were reinforced as soon as possible by special constables, but it was not till a late hour that order was restored. Many arrests were made, and the prisoners were taken before the magistrate on Monsent a petition against the recent return of Mr. J. W.
Miles, the Conservative candidate, on the ground of
alleged corrupt practices on the part of some of his
was posted on the walls under the authority of the mayor and magistrates stating that the Riot Act had been read, and warning the inhabitants of the consequences that might follow any renewal of the dis-

THE DEATH-BED OF BARON BUNSEN .- The end THE DEATH-BED OF BARON BUNSEN.—The end was now drawing near, and the illness before which he finally succumbed was a trying and painful one. The dast scenes, the last words are brought before us with a fulness which the biographer would willingly have weiled as ground too holy for the tread of common feet, but which she rightly thinks it "due to the memory of him whose reality of enjoying and impact conviction. of him whose reality of opinion and inmost conviction has been much understood and misconstrued,' place on record. Into that innermost sanctuary of his life we can but cast a glance, but that glance brings before us a picture not to be forgotten. From lips panting for breath there come nothing but words of thankfulness and trust and joy. "God be praised for all in eternity, Amen." "His love is endless, spread over all creatures, nearest to his own in Christ." "To the eternal God, the Almighty, the All-merciful, I commend my immortal soul. May he bless you all, as all friends! Blessings on the Fatherland, our dear Fatherland. It is sweet to die. With all feebleness and imperfection I have ever lived, striven after, and willed the best and noblest only. But the best and highest is to have known Jesus Christ." "It is a wonderful retrospect upon this world and this life from above. retrospect upon this world and this life from above. Now first one begins to perceive what a dark existence it is that we have here passed through. Upwards! upwards! heavenwards! Not darkness, no, it is becoming more and more light around me." "How lovely are thy dwellings, O Lord!" "Watch well to keep up activity of life. Let life be evermore living." "I see Christ, and I see through Christ God." "Christ is seeing us, is creating us, Christ must become all in all." Even in death the old familiarity with the many languages of men did not forsake him, and German, French, English, Latin, mingled spontaneously (as he thought now in this, now in that) in his last utterances. "Dieu, o'est l'Eternel, Dieu est la vie et l'amour; la vie est l'amour. Nuit et jour, c'est tout un. "Dieu est tout." (God he is et jour, c'est tout un. "Dieu est tout." (God he is the Eternal God is Life and Love; Life is Love. Night and day, it is all one.) "Die erkenntniss offenbart uns die Unsterblichkeit." (The knowledge of God reveals immortality to us.) Again, after a pause, "Christus recognoscitur Victor. Christus est, est Victor." (Christ is acknowledged conqueror. Christ is, he is the conqueror.) Ja! gewiss, das glaube ich! dass Christus Sieger wird, dass Christus ist; Ja, beide (Gott und Christus) sind eins." (Yes! assuredly that I believe! That Christ will be, yea, is the conqueror; yea, verily, both (Christ and God) are one.")—Contemporary Review.

THE LATE IRISH CHURCH MEETING AT GREEN-WICH-EXTRAORDINARY CHARGE OF ASSAULT-At the Greenwich Police-court on Saturday, Mrs. Rebecca Davies, the wife of the Rev. B. Davies, a Dissenting minister long resident at Greenwich, appeared to a summons charging her with assaulting John Smith, in the hall of the Greenwich Literary Institution, during the holding of a public meeting on the Irish Church question. Mr. Merriman attended for the defence. The complainant, an elderly person of very excited temperament, said he resided in Hyde-street, Newcross, Deptford. On the evening of the 29th April he attended a meeting at the Greenwich Literary Institution, called for the purpose of protesting against the resolutions introduced into the House of Commons by Mr. Gladstone. A resolution having been proposed and seconded, the husband of the defendant ascended and seconded, the husband of the defendant ascended the platform and wished to propose an amendment. A gentleman then got up and put the defendant's husband off the platform, and two or three men went to preserve order. The complainant remarked to defendant's husband, "It is a pity you mix yourselves up with these Papists," and then left to get his hat and walking-stick. The defendant then stood before him, and struck him a blow in the face. In cross-examination by Mr. Merriman the complainant denied that he tion by Mr. Merriman, the complainant denied that he struck anyone from the first to the last of the fracas. He knew, he said, defendant's husband was a member of the Liberation Society, and suspected that he attended the meeting to kick up a row. Admission to the meeting was by ticket, and he believed the defend-ant obtained her ticket by fraud. He had no witnesses to call. Mr. Merriman said he was prepared with evidence to show that the complainant had taken a most active part in the scandalous outrage committed upon the husband of the defendant. Mr. Harvey, of Cheapside, machinist, was then called. He said he was present at the meeting, and when the Rev. Mr. Davies went on to the platform to propose an amendment the complainant rushed up and struck him in the ribs. The complainant afterwards joined in the melée, and several persons then struck at Mr. Davies, on seeing which the defendant went to protect her husband, and shielded him from a blow aimed by the complainant. In answer to a question, the witness said he saw the defendant leave her seat, and place herself between her husband and complainant, and ward off the blow. Mr. Patteson on hearing this immediately dismissed the summons, and signed a certificate to prevent any future proceedings being taken in the matter.

## Births, Marriages, and Deaths.

FOYSTER.—May 12, at Brighton, the wife of the Rev. Albert Foyster, of a daughter. MARRIAGES.

SMITH—ANNISON.—April 29, by licence, at the Congrega-tional church, Tunbridge Wells, by the Rev. J. Radford Thomson, M.A., assisted by the Rev. J. Turner, Edward Smith, of Tunbridge, to Elizabeth, only daughter of R. W. Annison, of the same place. No cards.

MUIR—HARVEY.—April 29, at Albion Chapel, Southampton, by the Rev. H. H. Carlisla, Mr. Jehn Muir, third son of Mr. G. Muir, of Bedford-place, Southampton, to Miss Bertha Beckford Dunning Harvey, fourth daughter of the late Captain H. B. Harvey, of the steamship Normandy.

PAGE—THURLOW.—April 39, at the Independent chapel, Woburn, Beds, by the Rev. J. Andrews, Mr. David Page, to Miss Ann Thurlow, both of Woburn.

WATSON—SHEPHEARD.—May 5, at Kensington Chapel, by the Rev. John Stoughton, Bingham, son of Robert Watson, Esq., of 1, Phillimore-gardens, Kensington, to Frances Harriett, daughter of Charles Shepheard, Raq, of 1, Pembroke-road, Kensington.

RADCLIFFE—SEEL.—May 5, at the Wesleyan chapel, Stamford-street, Ashton-under-Lyne, by the Rev. J. Colwell, William Major, son of Mr. J. Radcliffe, of Dunkinfield, to Hannah Mary, daughter of Mr. T. Seel, Ashton-under-Lyne,

well, William Major, son or Mr. J. Seel, Ashton-field, to Hannah Mary, daughter of Mr. T. Seel, Ashton-under-Lyne.

ORIOHTON—GOURLAY.—May 5, at Cowlairs House, near Glasgow, by the Rev. Dr. Robson, George Crichton, Esq., of Hongkong, to Marion Harvey, only daughter of the late Robert Gourlay, Esq., of Cowlairs.

RIOKETT—GAMBLE—May 6, at the Congregational chapel, Upper Clapton, by the father of the bride, Joseph Compton, eldest son of Joseph Rickett, Esq., of Oakfield Lodge, Croydon, to Catherine Sarah, second daughter of the Rev. H. J. Gamble, Upper Clapton. No cards.

LAWSON—ROBINSON,—May 6, at Queen-street Chapel, Leeds, by the Rev. R. Harris, Mr. T. M. Lawson, to Miss Hannah Robinsen, both of Leeds.

GERRISH—BALLARD.—May 7, by special licence, at Buckingham Chapel, Clifton, Bristol, by the Rev. John Wood and the Rev. W. Hill, Mr. Emerson Gerrish, leather merchant, to Katharine Annie, third daughter of the late Mr. E. Ballard, Farringdon, Berks.

HAWKINS—PAYNE.—May 7, at Above Bar Chapel, Southampton, by the Rev. J. Bartlett, of Worcester, brother-inlaw of the bride, assisted by the Rev. H. H. Carliale, LL B., J. W. Hawkins, of Tunbridge Wells, fourth son of E. B. Hawkins, Esq., of Freemantle, to Bessie Musgrave, sixth daughter of the late S. Payne, Esq., of Clayfield House, Southampton.

DEATHS.

DEATHS.

RUTT.—April 29, at 4, Portland-place, Lower Clapton. Miss Mary Ann Rutt, aged seventy-eight. Friends will please accept this intimation.

LOCKYER.—May 9, at 323, Rasex-road, Islington, N., gloriously overcoming "the sharpness of death," after a most severe illness of twe days, borne with patience and closed in peace, Mary. widow of the late Rev. John Lockyer, formerly of Ware and Ponders-end, in her seventy-seventh year.

year.
RUIT.—May 16, at Clapton, Middlesex, Henry Rutt, aged seventy. Friends will kindly accept the intimation.

Hollowar's Pills.—Health's Fountain.—It cannot surely be necessary to remind any intelligent reader that the purity of the blood determines every invalid's health and vigour. Hollowar's medicine searches out the slightest taint in the vital fluid, and neutralises or expels it, so that the circulation supports the system in place of sowing the seeds of decay; when epidemics are advancing, and disease is steadily on the increase, it behoves everyone to have a restorative like these Pills ready to set right any irregularity in stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most succeptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.

#### BANK OF ENGLAND.

(From Wednesday's Gasette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap 37 for the week ending Wednesday, May 6.

ISSUE DEPARTMENT.

Notes issued .... £84,234,165 Government Debt £11,015,100 Other Securities .. 3,984,900 Gold Coin & Bullion 19,234,165

284.234.165 BANKING DEPARTMENT.

£43,464,207 £48,464,207

GEORGE FORBES, Chief Cashier. May 7, 1868.

#### Markets.

CORN EXCHANGE, LONDON, Monday, May 11.

The weather continues all that could be desired for the country. With a small supply of English wheat to this morning's market, the trade remained firm, and sales were effected at about the current rates of this day se'night. The demand for foreign was not active, but holders were firm. Barley steady in value and inquiry. Beans and peas unaltered. The arrival of oats for the week is very small. This was all in favour of sellers, who demanded the extreme rates of this day week, which was paid for all good sweet samples.

#### CURRENT PRICES.

Kei	nt.	8.		t.	
	nt,				
				PEAS-	
		72 to	77	Grey 43	
		66	75		. 48
				White 45	
				Boilers 45	48
				Poreign white 44	47
				Botoren, marro	
		12	10	0 48	48
				HYE	
ing		26	28		
					83
••	**				85
••	••	00	91	Scotch feed	-
				potatoe	-
		-	-	Iriah black 28	26
		-	_	white 23	26
~ ~		54	68	Poreign feed 23	28
••	••		-	Poteign receiv	(3/19)
				Prome-	
		43		FLOUR-	64
		44	47		
		-	-	Country Marks 52	53
		43	44	Norfolk & Buffolk 49	51
	ding	dog	75 75 75 76 78 86 86 39 37 85 54 43 44		75 82 White 45 70 70 79 Bollers 45 80 73 Foreign, white 43 81 88 88 88 89 48 88 87 87 87 88 88 88 88 88 88 88 88 88

BREAD. — London, Saturday, May 9.—The prices of wheaten bread in the metropolis are from 10d, to 10 dd.; house hold ditto, 7 dd. to 9d.

METROPOLITAN CATTLE MARKET.

LONDON, Monday. May 11.—The total imports of foreign stock into London last week amounted to 18,776 head. At the corresponding period in 1867 we received 19,881; in 1866, 11,978;

extensive, and most breeds came to hand in fair a dition. On the whole, the mutton trade was ste week's currency. The best Downs and half-breds, wool, sold at from 4s, 3d, to 4s, 10d, per 81bs. Iambs was inactive, at from 6s, 4d, to 7s, 4d, per supply was good. Calves commanded previous rainquiry for them was inactive. Prices ranged from per 81bs. Prime small pigs sold at full prices, but were dull, at late currencies.

#### Per 8lbs, to sink the Offal.

	d a d	Prime Southdown 4 8 to 4 10
Inf. coarse beasts. 8	2 to 8 4	Prime Southdown 4 8 to 4 10
Second quality . 3	6 8 10	Lambs 6 4 7 4
Prime large oxen. 4		Lire, coarse calves 4 0 4 6
Prime Botta, &c 4		Prime small 4 8 5 0
Coarse inf. sheep 8	2 3 8	Large hogs 3 4 8 8
Second quality 3		Neatem, porkers. 3 10 4 4
Pr. coarse woolled 4		

Suckling calves, 23s. to 26s.; and quarter-old store pigs, 28s. to 26s. each.

#### NEWGATE AND LEADENHALL, Monday, May 11.

about average supplies of meat are on sale here for the time rear. On the whole the trade is steady, at about stationary cost. Last week's imports into London were 5 packages in Harlingen and 215 from Hamburg.

Per 8lbs, by the oa | a, d, s, d, | Inferior beef . . . . . . . . . . . . | Inf, mutton . | Middling ditte . . . . . . . . | Middling ditte . . . . . . | Middling ditte . . . . . . | Middling ditte . . . . . . | Do. small do. . . . . . . . . . . . . . . . | Veal . . . . . | Lamb . . . . . . . . | Lamb . . . . . . . | Lamb . . . . . . | . . . . . | . . . . | . . . | . . . | . . . | . . . | . . . | . . | . . . | . . | . . . | . . | . . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . . | . | . . | . . | . | . . | . | . . | . | . . | . | . . | . | . . | . | . . | . | . . | . | . . | . | . | . . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | .

PROVISIONS, Monday, May 11.—The arrivals from Ireland were 320 firkins butter, and 2.731 b and from foreign ports, 30,535 leashs, &c., butter, and 171 boxes of becon. There was rearesly an transacted in Irish butter last week owing to fore declining 14s. to 16s. per owt., best Dutch down to The improvement in the bacon market noticed this light was not followed up, and the market ruled v the sales effected were at a decline of 1s. to 2s. Irish, but Hamburg remains without alteration.

SBED, Monday, May 11.—There was little English clover-seed offering of fine quality, and not much passing in this article. Trefoils were still saleable, and the recent advance has been well established. Not much inquiry for other seeds, and no quotable change to notice. Fine canaryseed brought as much money, with a steady demand. Feeding tares sold on former terms.

BOROUGH HOP MARKET, Monday, May 11.—Our market continues steady at late quotations, fine samples, especially of Weald and Sussex, being in good demand. Reports from all parts of the country are unanimous as to the present condition of the grounds, the bine never having come forward to better advantage, and with a continuance of the present favourable weather the prospect is decidedly cheering. Continental advices report great firmness in all the markets: fine qualities of Bavarians and Belgians are becoming very scarce. New York letters to the 80th ultimo report the market as quiet; but the stock is now so much reduced that a brisker demand is looked for very shortly. Mid and East Kent, 5l. 5s., 6l. 16s., to 7l. 15s.; Weald of Kents, 4l. 10s., 5l. 5s., to 6l. 6s.; Sussex, 4l. 10s., 5l. 5s., to 5l. 10s.; Farnham and country, 7l., 7l. 15s., to 8l. 8s.; Yearlings, 3l. 10s., 4l. to 4l. 10s. The importations of foreign hops into London last week consisted of 12 bales from Boulogne, 12 Hamburg, 4 Ostend, and 67 from Rotterdam.

POTATOES. — Borough awd Spitalffulos, Monday, May 11.—Large supplies of potatoes have been on sale, the demand for which has been only to a moderate extent, at our quotations. The import into London lash week consisted of 18 tons from Boulogue, 142 Dunkirk, 58 Harlingen, 135 tons Hamburg, 28 boxes St. Michaels, 456 boxes Madeira, 699 boxes 2 baskets from Gibraltar. Regents, 180s. to 160s. per ton; flukes, 180s. to 170s.; rocks, 90s. to 120s.; French, 70s. to 80s.

WOOL, Monday, May 11.—Owing to the near approach of the colonial wool sales, the London market has ruled dull, and prices have given way id. per lb., notwithstanding the heavy importations of colonial produce, which are expected to exceed 200,000 bales for the ensuing season of sales. We think that the revival of trade in the manufacturing districts will take off any quantity that may come to hand, although we do not look for higher prices than are at present current.

OIL, Monday, May 11.—There has been a fair demand for inseed oil at barely late rates. Rape has ruled quiet at drooping prices. Olive has been neglected, but coccanut has been moderate request. Palm has been unaltered. Petroleum has been very firm, at improving prices.

TALLOW, Monday, May 11.—The market is very quiet.

COAL, Monday, May 11.—Market very heavy, with no advance on last day's sale. Wallsend Hettons 17s. 6d, South Hettons 17s., Haswell 17s., Hetton Lyon 14s. 9d., Hartlepool 16s. 84., Kelloo 14s. 9d., Turnstall 14s. 9d., Holywell Main 15s. 8d., Wylam 15s. 8d. Ships fresh arrived, 62; ships left from last day, 18. Ships at see, 45.

#### Adbertisements.

SOCIETY. PEACE The FIFTY-SECOND PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, MOORFIELDS, on TUESDAY EVENING, May 19th, 1868.

The Chair will be taken by JOSEPH W. PEASE, Eq., M.P., at Half-past Six o'clock.

EVANGELICAL CONTINENTAL

SOCIETY.

The ANNUAL MERTING of this SOCIETY will be held
May 20th, in the Lower Room, EXETER HALL. The Chair
will be taken at half-past Six o'clock by R. N. FOWLER, Eaq.
The Meeting will be addressed by the Rev. A. Hannay, M.,
Fisch, of Paris, M. Cassingard, of Geneva, and others.

J. SHEDLOCK Records J. SHEDLOCK, Secretary.

7, Blomfield-street, May 5th.

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The Third ANNUAL MEETING of Governors and Subflers will be held at the CITY TERMINUS HOTEL, Canmetreet, R.C., on TRURSDAY, May 28, 1888, to receive the

The Third ANNUAL MEETING of Governors and Sub-teribers will be held at the CITY TERMINUS HOTEL, Can-con-street, E.C., on THURSDAY, May 28, 1868, to receive the Report of the Committee, and the Auditors' Report; to elect finders for the year ensuing, and for the election of twelve mants from the list of candidates. JOHN KEMP WELCH, lag., will preside.

The obsir will be taken at Twelve, and the poll will be losed at Two o'clock precisely, after which hour no votes can e recorded.

JOSEPH SOUL, Hon. Secretary. Office, 56, Ludgate-hill, E.C.

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in later than August 20.

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